religion

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MORE

WORKE

FOR

A MASSE-

PRIEST.

NUMBER. 23. 16. 17. 18. verses.

The Lord speake unto Moyses, From the Midianites, &c. saying,
Arme, for they provoke you with their wiles,

LONDON,
Printed by WILLIAM IONES,
dwelling in Red-crosse streete.
1621.

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TO THE READER.

READER, in this Pamphlet, among other things, thou ſhalt finde it proued, that according to Popery, A man may eate his god with his teeth, as a Cyclops *ate Vlyſſes companions: and that a ſubiect may kill his King, as* b Zimri *did his Maſter: and that one man may deceiue and cozen another, as the* c Gibeonites *did* Ioſua. *Beſides, thou ſhalt finde it proued, that the Papiſts make of no ſinnes, grieuous ſinnes; and of grieuous ſinnes, no ſinnes, or at moſt but veniall ſinnes. Yea thou ſhalt finde it proued, that the Papiſts make of grieuous ſinnes, rare vertues: and that their Pope (Saint* Pauls d *man of ſinne) takes vpon him to forgiue ſinnes paſt, and ſinnes to come. Further, thou ſhalt finde it proued, that they equall the virgin Marie vnto Chriſt in many reſpects; and preferre her before him in ſome reſpects: not conſidering the truth of* e Epiphanius *ſpeech,* Par detrimentum veræ Religioni afferunt, illi qui vilem B. Virginem habent, & illi qui vltra fas eius gloriam adaugent: *They are equally too blame, who viliſie the Virgin, and who deifie her. Thou ſhalt finde it proued, that Papiſts profeſſe more diſlike*

a Homer. Odyſſ. lib 9.

b 1. King. 16. 9. 10.

c Ioſua 3. 9.

d 2. Theſſ. 2. 3.

e Hæreſ contra Collyridianos.

shew shalt finde herein proued against the Papists, out of their owne Authors, which, if thou be a Protestant, may helpe to keepe thee from falling vnto Poperie: and if thou be a Papist, may helpe to recouer thee from Poperie; which are the two onely ends I aime at in suffering it to passe to the Presse. And this is all that by way of preface I haue to say vnto thee, besides, Farewell.

GO, little booke, make speed, apply the season,
Propound thy Quæres with vndaunted cheere:
Bid learned Priests and Cardinals speake reason*,
The vulgar dare not reade, but make them heare.
You giue a chalenge to the triple Crowne,
Bid them reply, or cast their bucklers downe.

*2. Pet. 2. 12.

E. W.

MORE WORKE FOR A MASSE-PRIEST.

SIr Priest, I pray you tell me of what Order of *Priests* you are; whether of the Order of *Aaron*, or of the Order of *Melchisedek*, or of the Order whereof the Priests of *Baal* were. Saint *Paul* witnesseth, that [a] *Aarons* priesthood is changed; and that *Melchisedeks* is such, as [b] passeth not from one vnto another: so that (for any thing I see) you must hold of *Baal*.

[a] Heb. 7. 12.

[b] Vers. 23. 24.

2 By your doctrine, sir Priest, when your number is so increased, as that you be able to make your part good against our noble King, you are bound in conscience to rebell. For, [c] *Est verum, & de fide, quemcunque Principem Christianum si à religione Catholica manifestè deflexerit, & alios docere voluerit, excidere statim ab omni potestate ac dignitate, & subditos posse ac debere (si vires habeant) istiusmodi homi-*

[c] Philopat. Resp. ad edict. promulg. an. 29 Novemb. An. Dom. 1591. sect. 2. num. 157. pag. 149.

nem dominatu abijcere. According to your diuinitie then there is nothing that excuseth you fro[illegible] blame, in that you rebell not, but want of [illegible] meanes, which is confessed by *Dominicus Banes* the chiefe Professor of Diuinity at *Salamanca* in Spaine, for, *Excusandi Anglicani & Saxonij fideles qui non se eximunt a potestate superiorum, nec bellum contra illos gerunt: quoniam communiter non habent facultatem ad hæc bella gerenda contra Principes, & Imminent illis grauia pericula:* The faithfull of England and Saxonie (saith d he, meaning Papists) are to be excused, in that they doe not exempt themselues from the power of their superiours, nor beare Armes against them, because generally they haue no ability to wage such warres against their Princes, and great danger doth hang ouer their heads if they should attempt it. Now you Priests labour to increase your number, and so your meanes, doe you not? And doe you not thereby labour to hasten rebellion? Speake out Priest, say the truth, shame the Diuell, and saue the credit of your Religion if you can. *Is not your Religion and Treason so linked together, that you cannot play the Priests, but you must play the Traitors also?*

d In 2.2 Tho. q. 12. Art. 2. col. 467 edit. Rom. anno 1586.

3 Men say, that your e *Parsons* commends those *Rebels* as sufferers for Religion, who were vp in armes against king *Edward* the sixt, in the third yeare of his reigne, and for that insurrection iustly slaine, and put to death. Men say, that your f *Bristow* commends those Northerne men, who were put to death for their rebellion against Queene *Elizabeth*, in the eleuenth yeare of her reigne, for *Martyrs*, yea

e Conuers. part 2. chap. 12. sect. 16.

f Motiue 15.

yea glorious Martyrs. And I am ſure, that that Catholicke prieſt, who made the g Catalogue of late Martyrs in England, which is annexed to the Engliſh Martyrologe, hath regiſtred therein Garnet and Oldcorne, two of the powder-traitors for Martyrs. And that at Louaine, a Papiſt, in a Panegyricke Oration made there, prayed publikely to Garnet thus: S. Henrice, interede pro nobis. Saint Henrie, wee pray thee pray for vs. And I h reade that Clement the Iacobin, who killed Henrie the third of France, by ſheathing a knife in his belly, is canonized for a Martyr: and that Ravaillac, who was put to death for commending Clements his fact as heroicall, is canonized for another Martyr. Doth not this your commending of Rebels and Traitors, argue your affection to Rebellion and Treaſon?

g Printed 1608.

h The ſtate of the Engliſh Fugitives, pag. 143

i Refutation of Cottons letter, pag. 14.

4 You ſir Prieſt, hold it meritorious to kill Princes. The Monke who poiſoned our King Iohn, k Regem perimere meritorium ratus eſt, thought it a charitable deed to kill him. He that killed the Prince of Orange in the yeare 1584. could not be perſwaded that he had ſinned in killing him, ſed potius ea meruiſſe, vt recta in cœlum tenderet; but rather, that he had deſerued thereby to go ſtraight to heauen. The Ieſuites at Auſpurge and Trier, and a Franciſcan at Torney, had ſo well ſchooled him before, that his fact was commendable; and ſo fully aſſured him, that if he were put to death for the ſame, in Martyrum numero collocatum iri, hee ſhould be counted for a Martyr. m Parry, who intended the murther of our euer renowned Queene Elizabeth, was encouraged thereunto by Annibal Codretto a Ieſuite, who tolde him

k Ioh. Maior de geſt. Scot. l. 4. c. 3

l Thuanus hiſt. lib. 79. ad ann. 1584.

m Arnault in his pleading againſt the Ieſuites.

he could not do a more meritorious worke, then kill a Prince excommunicated by the Pope; and that the Angels would carry him up into heaven: Vaz *Piccy* was encouraged thereunto by a letter from *Cardinall de Como*; wherein his resolution was applied to the motion of a good Spirit: and wherein the Cardinall did produce him, in the Pope his maisters name, before consideration in earth, reward in heaven. [a] *Barriere*, who attempted the killing of *Henry* the fourth of *France*, was encouraged thereto by *Varade* a Iesuite, who assured him that he could not doe a more meritorious worke in the world. *Are not Papists rare Iewels, and worth to be esteemed of by Kings?*

a See B. Bilson of the Supremacie, part 3. and Stowes Chron. *ad ann.* 1584.

b Arnault in his Pleadings against the Iesuites.

§ It is written in your owne bookes, that [c] *Gregory* the third deposed *Leo* the third of his Empire, for defacing of Images in Churches: And that [p] *Gregorie* the seuenth deposed *Henrie* the fourth of the Empire, for commanding the Cardinals to repaire to him to choose a new Pope: And [q] *Boleslaus* the second, King of Poland, for killing of a Bishop. It is written in your owne bookes, that [r] Pope *Zachary* deposed *Childerick* king of France, for that he was not so fit for gouernment as *Pipin* was; and that [s] *Boniface* the eight deposed *Philip* of France, for appealing from him to a generall Councell. It is written in your owne bookes, that [t] *Innocent* the third deposed *Otho* the fourth, for that, contrary to his oath, hee inuaded the Churches patrimonie: and our King *Iohn* of England, for that [u] he sought not Absolution at his hands, when the whole Realme stood interdicted. It is written in your

c Platina de vit Pontif. in vit. Greg. 3.

p Idem in vita Greg. 7.

q Cromerus de rebus gestis Pol. lib. 4.

r c. 15. q. 6. Alius.

s Platina in vita Bonifac. 8.

t Antonin. hist. part. 3. tit. 19. cap. 1. sect. 3.

u Ioh. Maior. de gest. Scot. lib. 4. cap. 3.

owne

gwne bookes, that z *Innocent* the fourth deposed *Frederike* the second, for apprehending his Cardinals and Bishops as they were going to a Councell called by him; and that y *Gregorie* the tenth tooke the Easterne Empire from *Baldwin* the second, who was lawfull heire to it, and gaue it to *Michael Paleologus*, who had no colour of right to it. And that z *Clement* the fift deposed *Lewis* the fourth of Bauaria, for holding opinion, that the Emperour might depose the Pope, and place another in his roome. It is written in your bookes, a that *George* King of Bohemia was deposed by *Paul* the second for heresie. And that b *Iohn* King of Nauarre was deposed by *Iulius* the second, for fauouring *Lewes* the twelfth of *France*, whom the Pope had denounced a schismaticke: and that our c King *Henrie* the eight was deposed by *Paul* the third, especially for beheading the Bishop of Rochester: and Queene *Elizabeth*, for supposed heresies, by three of your Popes, one after another, viz. by *Pius* the fift, *Gregorie* the thirteenth, and *Sixtus* the fifth. So bold haue your Popes beene with Kings and Emperours *de facto*. But which concernes Emperors and Kings more to take knowledge of, it is written in your bookes, that your Pope hath right, d *Imperia, regna, principatus, & quicquid habere mortales possunt, auferre & dare*: to dispose of Empires, kingdomes, principalities, and whatsoeuer any man liuing hath. As according to your learning, he may e *Aperire & claudere ianuas regni cœlestis quibus voluerit*: open the gates of heauen to whom he list, and shut out of heauen whom he list: so he may *Auferre & conferre*

z Decretal. in sext. cap. ad Apostolicæ de sententia excommunicat.

y See Carerius de potest. Rom. Pont. l. 2. cap. 19 nu 27.

z Matthæus de rebus Episcop. lib. 6. in vita Iob 22 et Clem. 6.

a Cromerus de gest. Polon. l. 27.

b Antonius Nebrissensis de bello Navarrens. cap. 1. 2. 3.

c Saunders de schismat. Anglic. lib. 1. pag. 108. edit. 1586.

d Platina in vita Greg. 7.

e Tract. de Rom. Eccles. primate: apud Binium, to. 1. Conc. p. 20.

ferre regna quæcunque quibus libet, take the Crowne from any Kings head, and set it on another mans head at his pleasure. For, as f *Platina* witnesseth, *Nicolaus* the eight endeuoured to perswade men so. If an Emperour or King be g *hæreticus, vel schismaticus, vel fautor, vel receptator, vel defensor hæreticorum vel schismaticorum*: an heretick, or schismaticke, or fauourer of heretickes or schismatickes. If an Emperour or King be a h tyrant; and, *tenuit regnum contra formam iuris, & voluntatem Papæ, dicitur Tyrannus*: Hee who hath his kingdome contrary to the Popes law and the Popes liking, is a tyrant. If an Emperour or a King be a sacrilegious person, that is, such a one as goeth about to infringe the liberties, immunities and priuiledges of the Church, either by laying hands on Ecclesiasticall persons or their goods; or taking vnto himselfe i *Ecclesiastica iura*, to be gouernour next vnder Christ, of those particular Churches which are within his territories. If they despise *Claues Ecclesiæ*, the Popes *Suspensions, Interdictions, Excommunications*. If they forbid *Episcopos & Clericos suo officio fungi*, Popish Bishops or Priests to say Masse. If they doe *homines excellentes sine causa perimere*, hang Priests who came into their kingdomes, to steale the hearts of their subiects vnto the Pope. If they do *Sapientes de regno remouere*, banish popish priests out of their dominions. If they dissolue *Societates aut congregationes ad sanctè honestéque viuendum*: that is, Monasteries and Nunneries. If they m oppresse or grieue *populos sibi subiectos*, their subiects. If they gouerne their kingdomes n *negligenter, ignauè, in-*

f *In vit. Bonif. 8.*

g *Azor. Instit. Moral. part. 2. lib. 10. cap. 2. 3. Quæritur, & c. 8. 3. Quæritur.*

h *Mosconius de maiestat. Eccl. s. militantis, lib. 2. de Imperat. Reg. & princip. part. 1. cap. 2. pag. 661.*

i *Ibidem.*

k *Ibid. pag. 660.*

Wide Azor. & Mosconius cit.

m *Albericus in Lege haut à Zeroue de quadr. præscript.*

n *Albericus in dictionario, verbo Para.*

epte,

ęte, & inutiliter, careleſly and vnprofitably. If o *leges contra Eccleſiæ libertatem aut permittunt aut condunt*, they either make any law againſt the liberties of the Church, or ſuffer any ſuch law made by ſome of their predeceſſors to ſtand in force. If they p commit any ſin, and will not be admoniſhed, by your booke-learning, they are but gone men, they haue forfeited their eſtates into your Popes hands; yea though there be no fault in them, yet for q *publicum bonum*, if it tend to the Popes profite, he may vncrowne them, and beſtow all they haue vpon ſuch, who had no title in the world to any part thereof, before the Pope gaue them all. And doth not this argue, That Kings, by your learning, are in worſe caſe then Copy-holders?

o *Moſem. lib. 6. pag. 601.*

p *Gloſſa in c. Si Papa. d. 40.*

q *Carerius lib. 2. de poteſtat. Rom. pont. cap. 19. nu. 27.*

6 By your doctrine, ſir Prieſt, r *there is iuſt cauſe to make warre againſt heretickes*: by *Heretickes*, you meaning *Proteſtants*. By your doctrine, ſ *There is no warre ſo iuſt and honourable, be it ciuill or forraine, as that which is waged for the preſerning & propagating of your Religion*. By your doctrine, t *there can be no peace*, yea, *there ought to be no peace made with Sectaries*. u *Sectaries*, that is, in your language, *Proteſtants* are more eagerly to be purſued with fire and ſword then *Turkes*. And x when warre is once proclaimed, any priuate man (according to your doctrine) may *take, ſpoile, kill ſuch Sectaries, and burne their houſes ouer their heads*. Thus you y profeſſing further, that when the Princes of your Religion make league with Proteſtant Princes, they make them onely for their owne aduantage: as for example, to diſpatch ſome by-buſineſſes, which hinder

r *Symancha inſtit. catho. cap. 45. nu. 13.*

ſ *Allan againſt the execution of iuſtice. cha. 3.*

t *Vide Thuan. hiſt. lib. 42. ad ann. 1585.*

u *Idem lib. 65. ad ann. 1577.*

x *Symancha in loco citato.*

y *Paulus Windebek in delib. de hæres. extirp. pag. 414.*

der them from falling vpon the Protestants with their whole forces. Now this being thus, *Hauing Protestant Princes and their subiects iust cause to stand vpon their guard; and neither to trust to League with Popish Prince, nor friendship with popish vassall*: especially if it be true, which is further reported, that

7 That your famous Bishop *Symancha* auerred, *Hæreticis fides à priuato data seruanda non est*: Faith made to an heretike by a priuate person is not to be kept. A priuate person may reueale an heretike to the Inquisitors, *Non obstante fide aut iuramento*, though he hath bound himselfe by his oath to the contrary. And, *Nec fides à magistratibus data, seruanda est hæreticis*: Faith made to heretikes by the magistrates, is not to be kept. For so same say, your *Symancha* saith, proouing his assertion by this, that in the Councel of Constance *Iohn Hus* and *Hierome* of *Prague* were iustly burned, albeit the Magistrate had giuen safe conduct. And that your Pope *Martin* the fift writ to *Alexander* Duke of *Lituania*, *Scito te mortaliter peccare si seruabis fidem datam hæreticis*: Know thou sinnest mortally if thou keepe thy oath with heretickes. And that your Diuines in France, An. 1577. *Aperte capite in concionibus & euulgatis scriptis, ad fidem sectarijs seruandam non obligari Principem contendebant, allato in eorum Concilij Constant. decreto*: taught publikly both in the Pulpit and in the Presse, That Princes were not bound to keepe touch with Sectaries, alledging to that end the Councell of Constance. For, *If rather bind and farewell trust with you*. And the rather, for that

8 It is generally reported you teach, *A*

framing

2 *Instit. cathol. cap 45. nu. 14. inscr. ff. Valsseleti, An. 1552.*

a *Ibidem.*

b *Apud Cochlæum lib. 5 hist. Hussitarum.*

c *Thuanus hist. lib 63. ad ann. 1577.*

framing to *himselfe a true proposition when hee is asked a question, may conceale as much thereof as hee thinkes good.* As for example, *If one of you should be examined, whether the Pope did come to warre like a Souldier, to invade this Realme by force, he would take the Popes part, or the Kings: that man framing this answer in his minde; I will take the Kings part, if the Pope will commaund me so to doe, may give this answer Lawfully: I will take the Kings part, concealing the rest, and so delude the Examinator.* In like manner, if one of you having Horse and Money, should be importuned by one of your honest friends, to whom you were not bound by law to give or lend, to lend him Horse or Money, you framing this proposition in your mind, *I have neither Horse nor Money to give or lend*, may safely sweare, *You have neither Horse nor Money*, and keepe the rest to your selfe, and so mocke your friend. Yea, it is said you teach, that without any *mentall reservation* you may absolutely deny some truths. For, *Confitens non peccat mortaliter qui negat se admisisse peccatum mortale alias legitimè confessum*: That man sinneth not mortally, who having shriuen himselfe of some mortall sinne, denies afterwards that he was euer guiltie of that sinne. According to your learning: *Quod falsum audisti, potes tutissimè iurare te nescire*: Thou maist say thou knowest not that, which is knowne to none but thee: If one of you see *Peter* kill *Iohn*, & come to be examined vpon the point, if no bodie else saw, you may answer, that you know not whether *Peter* killed *Iohn* or not, according to your diuinitie: For, that *such Equiuocation by mentall reserua-*

d W.W. in his sparing discouery of English Iesuites and fauther Parsons proceedings, p. 11. printed an. 1601.

e *Nauar. in manuali cap. 12. nu. 18. et Petrus Ginuara in comprend. m. n. Nauar. nu. 18. cap. 12.*

f *Nauar. in man. cap. 21. nu. 38. & Sa in Aphor. tit. de restibus.*

h *Soto relect. 4. membr. 3. q. 3. p. 306.*

tion, and blunt denial of knowne truth, & of all plaine dealing, truth and honesty?

9 *Ipso iure priuatos esse hæreticos omni dominij fidelitate, dominij obligatione, & obsequij quocunque tenebantur officio.* That hereticks are depriued by law of all fidelitie, authoritie, bond and seruice, which anie man owes them, is a current doctrine among you. *Children, and seruants, and subiects in heretikes owe no duty to their parents, masters, or soueraigne. Gentlewiues needeno loue to their husbands. Such as are indebted, neede not pay their debts to their Creditors. Keepers of forts and towns may surrender them into the enemies hands.* And this being thus, *Can you be angry if Protestant Princes, and their subiects, who haue wiues, children, seruants, and money in other mens hands, doe wish you all, Vltra Garamantas & Indos, in the vnknowne world?* Especially seeing

10 You dubbe vs with the name of *Arrians*, affirming that we are to be detested as heretikes. You I forbid your Bishops, your Archbishops, your Patriarkes, your Cardinalls, (except they be *Inquisitors*, or *Commissioners* appointed by your Pope to sit vpon heresie) the reading, yea the keeping of anie of our bookes. You cannot abide that one good word should be spoken of vs. *Vocabula hæc honorifica, & omnia in laudem hæreticorum dicta legantur*: Let all honorable epithites, and whatsoeuer else in praise of hereticks, be blotted out, saith you. If *Vlerichus Hutten* a Protestant be commended for *Eques Germanicæ doctissimus & probatissimus*: a learned Knight and excellent Poet: &

Frederike

i Symanch. instit. cathol. cap. 45. nu. 27. & 28.

k Brist. motiue 2. & 4.

l Azor. instit. moral. par. 1. l. 8. c. 16. 13. quæritur.

m Ind. lib. prohib. de correct. lib. sect. 7.

n Rouillet ad Euseb. chron. ad an. 1523.

a Frederike Duke of Saxonie a Protestant be termed, *Illustrissimus, Sapientissimus, & Christianissimus princeps*: an illustrious, wise, and Christian Prince: If our Edward the sixt be found praised, as *p admiranda indoles adolescens*, a young Prince of admirable towardlinesse; there shall *q delentur* be set vpon the places. In the next impression such commendations must be put out. Yea you cannot find in your hearts, that our bare names should be remaining in any bookes, *r* vnlesse we be named *per ignominiam & contemptum*, with reproach and shame: and such is your further hatred to our Princes, that you forbid the reprinting of such *Dedicatory Epistles* as learned men haue prefixed before their bookes, for the eternizing of the memorie of our Princes; witnesse hereof your *s* note of *detrahatur, reijcietur, deleatur*, set vpon three seuerall Epistles, written by *Hadrianus Iunius*, and *Iohannes Sarrauius*, to our late Queene *Elizabeth*, and to *Iames*, by the goodnes of God, our present King. And so farre are you from approuing of the keeping of a *Picture*, either of *Prince* or *People*, that you account it, *t* though it be kept in a Closet, a great presumption, that the keeper thereof smels of heresie. And such is your burning charity towards vs all, that you adiudge vs to the bottomlesse pit of hell. *Certaine it is, that whosoeuer in this new faith and seruice hath ended this life, is in hell most certainly (saith Aretius) Petrinequit vt Lutheranus moriens saluetur? Gehennam euadat, & alterius ignibus eripiatur? Si manet, damnatus ipse cum Lucifero.* Let me be damned in Hell with the Diuell, if any Lutheran be

o *Bilsel. in Apol. Barcl. fol. mihi vers. fo. Martin. fo. 3.*

p *Ibid. mense Iulio, die 6.*

q *Index Hispan. lib. expurg. fol. 93 et 148.*

r *Azor. lib. supra cit. 17. quæritur.*

s *Index Hisp. lib. ex purg. fol. 92. et 150.*

t *Azor. lib. et cap. supra citato vlt. quæritur.*

u *Marine 56.*

x Rob. ad ref. Luc. Osiand. pref. post. 2. sag. vlt. y Bell. de cl. 2. 2. verbo Traditiones.

be saued; if any Lutheran escape Hell, saith x Cosmus. In y Sixtus Senensis reports, That the Iewes are bound to raile vpon all Christians thrice euery day: and to pray God he will roote out all Christians with their Kings and Princes from vnder Heauen. Sixtus reports, That the Iewes are commaunded to account no otherwise of Christians then of beasts: that they holde it lawfull to spoyle Christians of their goods, and to bereaue them of their liues, to pull downe their Churches, to burne their Gospell. Yea he reports they belch out such blasphemies against Christ, as are fearefull to thinke on, in no case to be spoken of. And yet I reade you holde that wee are z. *acerbiores hostes Christi, & multo magis detestandi*: more bitter enemies to Christ, and much more to be detested than they are: & that it is more dangerous to haue any thing to doe with vs, than with them. And I heare your Pope licenseth them to haue Synagogues in *Rome*, euen vnder his nose: whereas wee can not be allowed to haue a Chappell in any place where he swayeth. Now I desire, that *either some time or reason may be giuen, to iustifie your in stirring of the Iewes before vs.*

Maldonat. comment. in Ioh. 4. 9.

z Emanuel in apolog. pro Hen. Garnet. cap. 10. nu. 2.

a Author of the Treatise of Equiuocation, cap. 4.

b Azor. instit. moral. par. 1. lib. 12. cap. 17. q. vltim.

12 By your doctrine, he sinneth not, who hath probable reason for that which he doth. For, *Non peccat is qui probabiliter licere id existimat quod agit*; saith a Iesuite. And, by your doctrine, he hath probable reason for that which he doth, who hath the opinion of a two or three, yea of b one graue Author. For, *in foro conscientiæ ad effectum non peccandi sufficit eligere pro vera eius opinionem, quam*

vtrocunque censeatur esse certum id quod scientia & conscientia, saith [c] *Nauarrus*. Now doth it not hereof follow, that he who hath the opinion of [d] *Iohn Mariana* touching the lawfulnesse of poysoning Kings, may poyson Kings without sinne? He that hath the opinion of him who made the booke touching the lawfulnesse of Æquiuocation, may equiuocate without sinne? He that hath the opinion of [f] *Sirmond* the Iesuite, touching the necessitie of concealing Confession, may conceale, without sinne, whatsoeuer is confessed, though that concealing cost all the Kings in Christendome, yea in the world, their liues? What villanie approued by any of your Writers or Diuines, may not lawfully be practised, though thousands be of another opinion, according to this yours doctrine?

c *In Manu. cap. 27. num. 288.*

d *Lib. 1. de Rege. cap. 7.*

e Approued by Blackwel circa an. 1602.

f *Apud Casaub. in epist. ad Front. Duc. pag. 140.*

13 You teach, that the word of God is partly *written*, partly *vnwritten*: And the written word you call *Scripture*, the vnwritten *Tradition*: yet you vndertake to proue diuers of your opinions both by *Scripture* and by *Tradition*. As for example, *Praying to Saints: praying for the dead: setting vp of Images in Churches, and worshipping them when they are set vp: Christs descension into hell: the Virgine Maries perpetuall virginitie, &c.* Now I would know with what honestie you can alledge *Scripture* for that which you say is a *tradition*, or *tradition* for that which you say you haue *Scriptures*? *Can one and the same truth be written, and not written?*

g *Bellar. lib. 4. de verbo Dei non scripto. cap. 10.*

14 You teach, that h *it was not meete all mysteries should be written in Scripture*, i *least euery ordinarie person should come to the knowledge of them*; *and because*

h *Bellar. lib. 4. de verbo non scripto. cap. 2.*

i *Colleren apud pro 1. par. Euch. contra Gentium, of 19. 2.*

of ſuch controuerſies of faith, contained in them. Now I deſire to know, why the myſteries of the Trinitie ſhould be written in Scripture, rather then thoſe myſteries you ſpeake of, if there be ſuch danger that ordinarie perſons ſhould attaine to the knowledge of whatſoeuer is written in Scripture, and vpon their knowledge of them, ſhould contemne them. Secondly I deſire to know, why it ſhould be leſſe meete that the myſteries you ſpeake of ſhould be written in *Scripture*, then in the *Fathers*, and in your *Catechiſmes*? Ordinarie perſons are as like to come to the knowledge of them by reading, if not the *Fathers*, yet of your *Catechiſmes*, wherein you diſcourſe of them at large, as if they were written in *Scripture*. Are they not, think ye you?

15 Men ſay, you teach, that *Licet præceptum prælati ſit irrationale, & pro tali merito quandoque haberi poteſt, tenetur tamen ſubditus illud obſeruare*: Though the commandement of the ſuperiour be vnreaſonable, and may well enough be thought ſo, yet the inferiour is bound to obey it. Men ſay, you teach, *Si Papa erraret præcipiendo vitia vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona, & virtutes malas, niſi vellet contra conſcientiam peccare*: that if the Pope ſhould erre in commanding vice, and forbidding vertue, the Church were bound to beleeue (vnleſſe ſhe would ſinne againſt her conſcience) that vice was commendable, and vertue diſpraiſable. Men are bound *Papæ ſententiam exequi*, to put the Popes ſentence in execution, albeit they know it to be vniuſt. Any man *illæſa conſcientia*, with a good conſcience may execute the

k Iob de Rada par. 2. Theol. controu. inter Scotū & Tho. cont 20. art. 2. concluſ. 6.

Bellar. lib. 4. de Rom. Pont. cap. 5. & Caterin de poteſt. Pont. l. 6. f. 23. num 16.

Barcl. de pot. reſt. Pop. cap. 41. p. 341.

Popes vnlawfull mandates by your learning. Now I pray you, how agrees this doctrine with that of the Apostles, *Act. 5. 29. It is better to obey God then men?*

Sir Priest, I reade in your bookes, that your Pope is called a *Caput totius Ecclesiæ*, b *Pater Ecclesiæ*, *Filius Ecclesiæ*, *Sponsus Ecclesiæ*, c *Mater Ecclesiæ*: The head of the whole Church, the Father of the Church, the sonne of the Church, the Spouse of the Church, the Church our mother. Now I would know of you, how he can be the Church her selfe, and yet head of the Church, and the Churches husband: how can he be Father to the Church, and and yet a sonne of the Church? how without committing incest, the father may marrie his daughter, the brother may marrie his sister, the sonne may marrie his mother?

a Conc. Florent. sess. vlt.
b Anton. Puccius in orat. habit. sess 9. Conc Lat. sub Leone 10.
c Gretser. to 1. defens. cap. 10. lib. 3 Bell. col. 1450.

Priest. I reade in your bookes, that your Pope is not onely called the *Vicar of Christ*, and *Successor of S. Peter*, but d *S. Peters Vicar*, and e *Christs Successor* in respect of the gouernment of the Church. Now here I desire to know two things of you; first, how your Pope comes to be *S. Peters Vicar*, seeing *S. Peter* himselfe is but a *Vicar*, and it is a rule in your Law, f *Vicarius non potest substituere Vicarium*: A Vicar cannot substitute a Vicar. Secondly, how without blasphemie your Pope can be called *Christs Successor*, seeing he to whom another succeedeth in office, doth cease himselfe to beare that office, as g *Felix* did cease to be gouernour in *Iurie*, when *Festus* came in place to be his successor. I hope you do not thinke that *Christ*, who endureth for euer, hath

d Dist. 63. Ego Ludouicus. Bonifacius Germ. Apost. lus in epist. ad Cuthert. Archiep Cant. apud Baron. Annal. to. 9. ad an. 740.
e Sacrar. cærem. Ro Eccles. lib 1. sect. 1. Gabriel. Patriarch. Alexan. in admonit. Legatis a Clemente 8. data, quæ habetur ad finem Annal. Baron. to 6. an. 14. Tho. Aquin. de regimine principum. 3. cap. 10 Bertius de temporal. Eccles. monarch. lib. 1. cap. 7.
f Extra de officio Vicarij. Cum simus.
g Act. 24.

hath turned ouer all care of his Church to your *Pope*.

h *Genebr. chron. lib. 4. ad an. 1551.*

18 I reade in your h bookes, that in the yeare 1552. your *Pope* was intituled by a certaine Patriarke called *Sinā*, *The Peter of our time*, and *the Paul of our dayes*: and that i *Clemens* the eight was intituled by one *Gabriel* Patriarke of Alexandria, *Tertius decimus Apostolorum gloriosi Domini nostri Iesu Christi, & quintus sanctorum Euangelistarum*: The thirteenth Apostle of our Lord and Saviour Iesus Christ, and the fift Euangelist. And that *Genebrard* approued of the titles which *Sinā* gaue; and *Baronius* of those which *Gabriel* gaue. Now I desire to know of you, why *Genebrard* should like that any Pope should be called *the Peter of our time*, seeing k *Sergius* the fourth, being christened *Peter*, vpon his election to be Pope, in reuerence to *S. Peter*, renounced the name of *Peter*, and tooke the name of *Sergius*; and secondly, how *Clemens* the 8. can with any wisedome be held the *thirteenth Apostle* of our Saviour Christ, and the *fifth Euangelist*, considering there were seuen Popes of his owne name, and vpon the point of 230 Popes of other names before him. For I cannot heare that he was such an *Apostle* as that he deserued these titles rather then any of his predecessors. And if all or any of his predecessors deserued to be called *Apostles* and *Euangelists*, *Gabriel* (in my opinion) failed in his *Christendome*, when he termed him the *thirteenth Apostle* and the *fifth Euangelist*.

i *Baron. ad finē to. 6. Annal.*

k *Baron. Annal. to. 11. ad an. 1009.*

19 I reade in your bookes, that the iurisdiction of your Pope is boundlesse [illegible]

Christ,

Christ, Psal. 72. 8.) *from sea to sea, and from the riuer vnto the ends of the world*: whereas the iurisdiction of the rest of the Clergie hath narrower bounds by much. Yet I reade in m *Eusebius* of *Chrysostomes* translations, that in *Traians* time, Pope *Clemens* gouerned *the church of Rome*, and *Iohn* the Euangelist *the churches in Asia*. Now I desire to know whether this doth not argue, that Pope *Clemens* iurisdiction was lesser then *S. Iohns*, seeing it is apparent hereby, that Pope *Clemens* gouerned but one Church, and *S. Iohn* many.

m Hist. lib. 3. cap. 16.

20 I reade in your bookes, n that S. *Peter* had authoritie ouer all the Apostles, and that the Apostles depended vpon him, as vpon their head and commander, who was to direct them, and to go in and out before them, and to chastise them: I reade likewise, that after Saint *Peters* death, your o Pope succeeded him *in eam ipsius dignitatem & potestatem*, in all his dignitie and soueraigntie. Now it is euident that diuers of the Apostles surnamed S. *Peter*, as namely p S. *Andrew*, and q S. *Symon* surnamed the *Cananite*, (not in regard of his countrey, but of his zeale, r as S. *Luke* witnesseth) and s Saint *Iohn* the Euangelist. Two of these, if not all three, liued till *Traians* dayes, in which time *Linus*, *Cletus*, *Clemens* sate Bishops of Rome. Now my desire is to know of you, whether you thinke *Linus*, *Cletus*, *Clemens* challenged any soueraigntie ouer Saint *Andrew*, and Saint *Simon* the Zelous, and Saint *Iohn* the Euangelist. Me thinkes Saint *Iohn* being the *Disciple whom Iesus loued*, Saint *Iohn* being the person who was allowed to *leane in our Saviours breast*

n Beller. lib. 1. de Ro. Pont. cap. 16.

o Idem. lib. 2. de Ro. Pont. cap. 12.

p Baron. Annal. Tom. 1. ad An. 69. Num. 34.

q Sophron. apud Haymon. de sanct. Eccles. verbo Simon.

r Chap. 1.

s Ioan. de script. Eccles. verbo Iohannes.

r Ioh. 21. 20.

s Ioh. 13. 23.

at the eating of the Passeouer: S. Iohn being the man to whō our Sauiour x recōmended his mother at his death: Saint Iohn being such a one, as that his writings are receiued for Canonicall: me thinks (I say) Saint Iohn (not to speake of the other two) should not haue bene vnderling to these three Popes. Me thinkes he should not haue depended vpon them as on his head for direction. Me thinks they should not haue had that superioritie ouer him that they might haue chastised him.

x Ioh. 19. 26.

21 I reade in your bookes, that an Archbishop and Cardinall of yours, called a Francis Zabarel, who liued about the yeare 1400. confessed, that certaine flatterers for many ages before his time, and till his time, had perswaded the Popes, *quòd omnia possent, & sic quod facerent quicquid liberet, etiam illicita, & sic plus quam Deus*: they could do all things, and might do any thing, were it neuer so vnlawfull, and by that meanes they could do more then God. And to tell you truly, I do verily beleeue him. For I do finde, they were told they might dispense b *contra ius naturale*, against the law of nature: c *contra Testamentum*, against the old Testament: and d *contra Apostolum*, against the Apostle Paul. I find they were told, e *De nihilo possent facere aliquid*, they might of nothing make somthing: f *de iniustis facere possent iustitiam*, they might make wrong right: and g *in his quæ vellent, ijs esse pro ratione voluntatem*, they might do as they list, and no bodie might say, h *Domine, cur sta facis?* I pray you sir, why do you so? I finde some taught, that i *Iephtæ votum, Samsonis quod ex se malum est, interpretan-*

a *Lib. de schismate Pont. inter German. script. p. 703.*

b C. 15. q. 6. *Authoritatem*, in Glossa.
c *Extra de consuet. quòd quod pro. posuit. in Glossa.*
d *Ibid.*
e *Extra de transl. Episc. 22. Quanto. in Glossa.*
f *Ibid.*
g *Bria.*
h *Ibid.*
i *Tisse Iob de Parisijs de potestate Regia & papali, cap 23.*

quod

quod in Sathanæ diuino facto factum, multo magis omne factum sanctissimi Patris interpretari debemus in bonum. & siquando fuerit dubium, vel aliud ne se habeat, interpretari debemus, quod diuino instinctu factum.

If we impute the slaughter which Samson made of the Philistines to an inspiration of Gods Spirit; much more are we bound to interprete in the best part whatsoeuer the holy Father the Pope doth: if it be theft, or any other thing which of it selfe is euill, (k as for example *murther* or *adulterie*) we must likewise impute that to the inspiration of Gods Spirit. About the vine *Babaret* speakes of, it seemes it were for currant, which is noted by a late l Historian, *Episcopos Romanos ne pectus quidem sine laude commouere*, the Popes could do nothing, were it neuer so mischieuous, but it was commendable. His geese were all swans: his *vices* were *vertues*. I reade in your bookes, what men are bound to worship him with *dulia*: and that some haue professed in his hearing, n that they worshipped him with *hyperdulia*: and that in effect many haue giuen him *latriam*. For to omit that some haue affirmed he was o *alter Deus in terris*, a second God vpon earth. p *Deus mortalis in terris, & immortalis homo in cœlis*: a mortall God vpon earth, and an immortall man in the heauens. q That he hath so much greater power then any of the Prophets, *quanto differentius præ illis nomen hæreditauit*, viz. *Tues Petrus*, &c. by how much he hath a more excellent name giuen him then any of them had, to wit, Thou art a roche. Some of you haue giuen out, that he is, r *non Deus, non homo, sed quiddam inter vtrumque*, neither God, nor

k Dist. 40. Nemo, in Glossa.

l Massonus de vrbis Episc. l. 3. in vita Iob. 9.

m In Mastrium de maiestate Eccles. militantis, lib. 1. cap. 4. p. 97.

n Apud Antom. in sum. hist. par. 3. tit. 23. cap. 7. §. 3. 1.

o Marcel. in orat. hab. sess. 4. Conc. Lat. sub Leone 10.

p Iob. Aug. Pantheus Venetus in Anti & Theor. transmiss. Marcel. ad Leon. 10. impress. Venet. an. 1518.

q Baron. Annal. to. 7. ad an. 552.

r Massus sub supra citato cap. 1. p. 28.

nor man, but both. Some of you haue ſtyled him, as f Saint *Thomas* did our Sauiour Chriſt, with the titles of a *Dominus meus, & Deus meus*, our Lord and God: and as u Saint *Iohn* likewiſe did, ſtyling him *Rex regum, Dominus dominantium*, King of Kings, and Lord of Lords. Some of you now write, x *Chriſtus eidem quæ à patre accepit potestatem transfudit in ſuos*: Chriſt paſſed ouer all the power which God the Father gaue him, vnto his, meaning your Popes. Agreeably to others, who in former ages were not aſhamed to tell the Pope, that y *Tiberius*, to whom alone was granted all power both in heauen and in earth. Yea, z that there was in *Pope* all power *ſupra omnes poteſtates tam cœli quàm terræ*, aboue all powers both in heauen and in earth. I need not to tell you of the Biſhop, who put vp a ſupplication to Pope *Nicolas*, in theſe words, a *Miſere mei fili Dauid*, O ſonne of *Dauid* haue mercie vpon me: nor of the *Religious perſons* who came from *Panormi*, and other parts of *Sicily*, as Embaſſadours to Pope *Martin* the fourth, to craue his fauour, who cried thrice thus, b *Agnus Dei qui tollis peccata mundi, miſerere nobis*: O thou Lambe of God who takeſt away the ſinnes of the world, haue mercie vpon vs: nor of him, who in way of proouing your *Popes omnipotencie*, bids his reader note, c *Quod in remiſſionibus dicitur illa verbo, Fiat, quo Deus vniuerſum creauit orbem*: that your Pope in ſubſcribing petitions, vſeth the word, *Let it be*, by which God created the whole world: intimating, that as God, ſo your Pope by a word of his mouth may doe any thing: nor of them who againſt the comming of *Paul* the third vnto

f Ioh. 20. 28.
t *Extra. Ioh. 22.*
c. *Cum inter in Gloſſa.*
u Apoc. 19. 16.
x *Moſcon. lib. citato. pag. 26.*
y Baron. *annal. To. 1. ad An. 57. Nu. 29.*
z *Puccius orat. hab. in ſeſſ. 9. Conc. Lat. ſub Leone 10.*
a *Steph. Patrenſis orat. hab. ſeſſ. 10. Conc. Lat. ſub Leone 10.*
b *Fazellus hiſt. Sicul. lib. 8. fo. 4.*
c *Antonin. ſumm. hiſt. part. 3. tit. 20. cap. 4. ſect. 3.*
d *Panormitan. in cap. cum ſecundum libro 1. tit. de Abſolutione. Nu. 28.*

vnto the Citie of *Tolentinum* in *Italy*, ſet this inſcription ouer the gates, c *Paulo 3. opt. max. in terris Deo*, To Paul the third, the beſt and greateſt God in earth. Now that which I deſire to know of you, is, what difference in ſubſtance there is betweene many of theſe ſpeeches concerning your *Popes*, and theirs in the *Acts of the Apoſtles*, who applauding *Herods* oration, cried amaine, f *Vox Dei & non hominis*, the voice of God, and not of man: and whether your *Pope* be not as guiltie as *Herod* was, who hearing with his owne eares diuers of theſe blaſphemous ſpeeches, and perhaps all by report, did neither reproue them, vpon his eare hearing them, nor cauſe them to be razed out of the books wherein they are written, hauing knowledge thereof at the ſecond hand?

c See Mornay de Eccleſ. cap. 8. and Moulins defence of the King, chap. 25.

f Act. 12. 22.

22 I reade in your bookes, that you haue had many vnlearned Popes, not much wiſer then the a Biſhop, who examining one that was to be made Deacon, in ſtead of asking, *Quot ſunt Sacramenta Eccleſiæ?* how many Sacraments are there in the Church? demanded, *Quot ſunt 7. Sacramenta?* how many are the ſeuen Sacraments? To whom the Deacon anſwering, *Tres*. The Biſhop replied, *in quibus?* What call you them? And the Deacon tolde him, their names were, *Thuribulum, Aſperſorium, & ſanctus Crux*. For of *Iulius* the ſecond it is reported, that ſigning a warrant, in ſtead of *fiat*, he wrote *fiatur*. And *conſtat plures eorum adeo illiteratos eſſe vt Grammaticam penitus ignorent*. It is well knowne that many of the Popes were ſo vnlearned, that they knew not their Grammar rules, ſaith c *Alfonſus de*

a *Gabriel de Barleta ſerm. 2. hebd. 3. de præpar. confeſſ.*

c *Lib. 1. cap. 4. adu. herꝛſ. hu. edit. antiquis.*

de Castro. I reade in your bookes, that some of your Popes were silly creatures. You had one, whom your d Canonists vsually call, *vnum pleni in se gaudens de mane faciebat gratiam, & de sero reuocabat:* a verie Asse: for that in the morning he would grant many men many kindnesses, and at night reuoke them all againe. I reade in your bookes, that you had one *boy Pope* of twelue yeares old, viz. *Benedict* the ninth: and a *May-pole-morrice-dancer* Pope e of 10. yeares old, viz. *Iohn* 12. *alias* 13. who made the Lateran a plaine Stewes, as g *Luitprandus* witnesseth. I reade that *Iohn* 11. was a bastardly brat of Pope *Sergius*: and that you had a Pope called Asse. I reade you haue had *Necromanticall Popes*, such as k *Siluester* the second, who gaue himselfe to the diuell both body and soule, that he might attaine the Popedome. *Theefe Popes*, such as l *Bonifacius* the seuenth, who robbed Saint *Peters* Church. *Sodomiticall Popes*, such as *Sixtus* the fourth, m who built a famous stewes in Rome. *periured Popes*, such as n *Gregorie* the twelfth. *Heretical Popes*, such as *Honorius* the first, condemned by the o 6. and p 7. generall Councels for a *Monothelite*. *Atheisticall Popes*, such as *Leo* the tenth, q who called the *Gospell* a Fable. *Apostaticall Popes*, such as those fiftie, who r *Genebrard* writeth, entred in, not by the doore, but by a posterne gate. I reade that s *Recentes summi Pontifices videntur laborare vt quantum priscî fuerunt sapientes & sanctî tantum isti impij sint & fatui:* The later Popes seeme to striue, they may shew themselues as very fooles and knaues, as the ancient Popes strooue to approue their wisedome and holi-

d Ioh. Andr. Baldus Iason & sci. Brixiensis fulmen, pag. 201.

e Gliber Radul. hist. lib. 5. ca. vlt.
f Baron. annal. to. 10. ad an. 955 nu. 3.
g Hist. per Europum gest. lib. 6 cap. 6. & 7.
h Masson. de vrbis Episc. lib. 4. in Ioh. 11. al. 12.
i See the booke intitled Pope Ioane.
k Platin. in vita Siluestri.
l Idem in vita Bonif. 7.
m Agrippa de vanitate scient. cap. 64.
n Onuph. addit. ad Plat. in vita Greg. 12.
o Act. 12. & 13
p Act 7. in definit. Synodi.
q Bale.
r Chronol lib. 4. sect. 10.
s Valla declamat in Donat. Constantini.

nesse vnto the world. Your *Bellarmine* confesseth, that the later Popes, t *parum solliciti de Rep.* tooke little care how the world went: u *A pietate veterum degenerauerunt*, are growne out of kinde. Your x *Victoria* professeth, they are *prisciis illis multis partibus inferiores*, farre worse then their first predecessors. And in y *Platina* I reade, that *virtus & integritas defecit*, vertue and integritie is decayed in them: and in z *Fasciculus Temporum*, that *sanctitas illos dimisit*, holinesse hath taken her leaue of them. Men of your selues write, a *In Pontificibus hodie nemo sanctitatem requirit: optimi putantur si vel tantillum boni sint, vel minimum quam ceteri mortales esse solent.* At this day no man looks for any honestie in a Pope: they are accounted excellent good Popes if they haue but a dram of honestie, yea, if they surpasse not the wickednesse of other men. At this day the *Papacie* is so dangerous, that b *Marcellus* the second protested he did not see *quomodo qui locum hunc altissimum tenent, saluari possint*, how a Pope can be saued. Your Saint c *Katharin of Sienna* told *Gregorie* the 11. that *In Romana Curia vbi deberet esse Paradisus deliciarum virtutum, inueniebat fœtorem infernalium vitiorum:* Whereas she looked to haue found a Paradise of rare vertues in his Court, she found in stead thereof a dunghill couered ouer with hellish vices, the stinch whereof she smelt to Sienna, the place of her dwelling, an hundred miles off. And the d Virgine *Marie* told Saint *Briget* (as some of you say) that *Multi Pontifices sunt in inferno*, Many Popes are in hell. And you know that e *Mantuans* counsell was,

t *Chron. ad an. Christi* 970.
u *Ad an.* 1026.
x *Relect. 4 de potestate Papæ et Conc. propos.* 12.
y *In Formoso* 1.
z *Ad an.* 954.
a *Guicciar. hist. lib.* 16.
b *Onuph. in vita Marcelli ad fin. Platinæ.*
c *Antonin. hist. par.* 3. *tit.* 23. *cap.* 14 *sect.* 13.
d *Theodoricus de Niem. Mem. Priuilegiis inaquæd trac.* 4. *cap.* 8.
e *Sylvatic. lib.* 2.

Viuere

Viuere qui cupit is fastidit, discedite Romæ
Omnia cum liceant, non licet esse bonum:

He that desires to liue honestly, let him bleese himselfe from Rome: for a man may be there any thing saue honest; but honest he cannot be in any wise. Now the question wherein I desire to be resolued by you, is, whether you thinke indeed that f when Christ prayed for Saint *Peters* faith, he prayed for the faith of your *vnlearned Popes, shrift Popes, lay Popes, swaggering whore-maister Popes, bastardly true Popes, whore Pope, Necromanticall Popes, theefe Popes, Sodomiticall Popes, periured Popes, heretical Popes, Atheisticall Popes* and *apostaticall Popes*? For there is no question but g Christ obtaineth alwayes the things which he prayes for: and me thinkes there should be no question, but when our Sauiour prayed for Saint *Peters* faith that it should not faile, by the name of *faith*, he meant a liuely Christian faith which workes by loue, and which h embraceth the promises of the mercie of God, which whosoeuer hath, i hath assurance of eternall life: and if so, how is it credible that he prayed for all these?

f Luk.22.

g Ioh.11.42.

h Rom.3.25.
i Ioh.6.47.

23 Your *Sixtus* 5 caused your *vulgar Latin* to be corrected, and printed at Rome in the yeare 1590. k The paines he tooke therein, as it seemeth, was wonderfull. For notwithstanding all other his pa-ſtall businesse, he l read ouer euery word of the Bible before it was printed, and after too, correcting with his owne hands the faults of the print. Then he published it, and prefixed his *Bul* before it in stead of a *preface*, signifying therein that his good will and pleasure was, that this onely should go

k Baron. Annal. To.2.ad an.232 Nu.62.

l Angelus Rocca commen. de Bibl. Vatic. a.5.19.5. cudita pag.229

for

for *Authentical*, and that all other impressions in time to come, should be made according to it, without any change, without taking away, or adding so much as a letter; and that all former impressions, yea and M.S. differing from this, should be of no credit: and all this he required vpon paine of the greater excommunication. Yet after the death of *Vrban* 7. *Greg.* 14. and *Innocent* 9. successors of *Sixtus* 5. [n] comes *Clement* 8. and hee sets out another *Bible*, differing much from that of *Sixtus* in many materiall points: auowing that this Edition of his, is (doubtlesse) better then any Edition whatsoeuer heretofore Imprinted. Now that which I desire to know of you is, *whether Sixtus erred in commending his Bible, or Clemens in commending his Bible, or both of them in their seuerall commendations: for I thinke you will not say, commending bookes so different, they both spake truth.*

n *Anno* 1592.

24 Sir Priest, is not this of [a] *Athanasius* good Diuinitie, *Filius à Patre solo est, nec factus, nec creatus*: The Sonne is of the Father alone, not made, nor created: If so, then I pray you tell me, how without blasphemy you can say, *Sacerdos est creator sui Creatoris*: A Priest is the creator of his Creator; meaning Christ the Sonne of God.

a *In Symb. to. 2. operum Athanas. edit. Coloniæ. Anno* 1600.

25 Again, if it be currant Diuinity which the same [c] *Athanasius* deliuers, *Christus Deus ex substantia Patris, homo ex substantia matris*: Christ is of the substance of his Father as he is God, and of the substance of his mother as hee is man. Tell me where the wit of your *Iohn* 22. was, when [d] he said, *Rex fit ex pane*, The King (meaning Christ, the King of heauen)

b *Disput. de Trin. for* 111 *Casanæus Catal. gloriæ mundi part.* 2 *consid.* 3. *fol.* 4. *Biel Lect.* 4. *in Can. Missæ.*

c *Loco supra citato.*

d *Hore B. Virg. Salue sancta facies fol.* 68. *Ande. Paris* 1516.

heauen) is made bread. And why you are not asha-
med to retaine in your Canon Law these words,
e *Corpus Christi & sanguis ex panis & vini substantia*
efficitur: The body and bloud of Christ is made of
the substance of bread and wine.

e De consec. d. 2. c. 72. vtrum sub.

26 If it be true which *Austin* saith, that God is
vsquam inclusus, penned in no place: and that
the great g *Cyclops* (when *Vlysses* told him, that the
wine which he had in a bottle, was the god Bacchus)
did not without cause in a wonderment reply,
What? A god in a bottle? I pray you tell me, why you
pen vp your Sacrament, which h you acknowledge
for your God, in a *pixe*, or in a *boxe*? Of a *bottle*
boxe, I haue heard much by many; but of a *god in a*
boxe, I neuer heard but by Papists.

f De Ciuit. Dei, lib. 1. c. 29.

g Euripi. in Cyclop. Act. 4.

h Allen de sacrific. Euch. cap. 41. and Bristo Motiue 26.

27 If it be euident, that they are no gods, whose
priests keepe their temples with doores, and with
lockes, and with barres, lest their gods should be
spoyled by robbers, as i *Baruch* saith in his 6 Chap-
ter, which goes for Canonicall Scripture with you.
If they, who cannot defend themselues frō theeues
and robbers, deserue not to be reputed gods, as the
k same Author saith. If *Chrysostome* iustly derided
Laban, when he said: *O excellentem insipientiam! Tales*
sunt dij tui, vt quis eos furari possit? Non erubescis
dicere, Quare furatus es deos meos? O notable foole-
rie! Are thy gods such gods as may be stolne? Art
thou not ashamed to say, Why hast thou stolne my
gods? Why should not you and your fellowes the
Priest, be whoopt at for holding the Sacrament to
be *God*, which for feare of stealing, my you would not
haue *hung* ouer the *high Altar* vnder a *Canopie*, but

i Vers. 17.

k Vers. 56.

l Hom. 57. in Gen. 32.

m Lindwood constit. Prouinc. lib. 3. Tit. de custodia Eucharistiæ clausura, in c. dignissimum.

reserued

reserued in a fitter place, *vnder locke and keye?*

28 If it be tendered, that they are no gods, which cannot be preserued from rust and wormes; which feele not when things which creep out of the earth eate them, as it seemes by n *Baruch* before mentioned: seeing it is the o generall doctrine of your Church, *That diuerse may feed in your Sacrament: that braue beasts, dogs, long nailes, strong lips, &c. may eate it.* Are not you singular men-eaters, to hold the Sacrament for your Lord and your God?

29 *Equidem existimem esse neminem qui illud quod vorat statuat deum esse?* I thinke (doe you there is any man so mad, that holds it for his god, whereof he eates, saith p *Cotta*: *Quemadmodum quod sacrificauit deum nuncupariat, quod vero Deum edisset, eundem ipse comedit?* How can any man of reason thinke that to be God, which he offereth in sacrifice to the true God, and afterwards eates thereof himselfe, saith q *Theodoret*. And if this be true, do not you deserue to be sent to *Bedlam* for eating the Sacrament, which you call your *Lord* and your *God*? *Auerroes* (r they say) professed that he had trauelled a great part of the world, and that he had seene many men of different Religion, and yet he found not any, *Christiana deteriorem aut stolidiorem sectam*, worse or foolisher then the Popish Christian, *quia deum suum quem colunt, dentibus deuorabant*, because they tare him with their teeth, when they worshipped for their god.

30 The God of right beleeuing Christians is s *life it selfe*, and giues life to others, euen t euerlasting life to them who eate him, as the Scriptures speake

n Chap. 6. v. 11. & 19.

o *Ioseph Angles seruus, Quæst. Theol. in 4. S. art. 1. q. de suscept. Euch. dif. 2. dissentat. 2. f. 96.*

p *Apud Cicero. lib. 3. de N. D. deorum.*

q *Quæst. 11. in Leuit.*

r *Espens. de Euch. adorat. lib. 4. c. 3.*

s 1 Ioh. 5. 20.

t Ioh. 6.

speake of eating him. But your God is such a God, and your fashion of eating, such an eating, as that a man by eating your God after your fashion, may easily be poisoned. And I pray you then how can your God be reputed the God of right beleeuing Christians?

That a man may be poysoned by eating your God (that is, the Sacrament) after your fashion, it is plaine by diuers examples. For,

Victor 3, one of your Popes, *Fait extingui super venenum in calicem missum*, was killed with poyson in the chalice, saith *Platina*, and others.

Henricus Archiep. Eboracensis cum diuina celebraret mysteria, hausto in ipso calice (vt aiunt) veneno obijt. Henry Archbishop of Yorke died (as they say) of poyson, by drinking of the chalice when he administred the Sacrament, saith *Mathew Paris*.

Henricus 7. Imperator intoxicatus fuit sumendo Eucharistiam: Henry 7. Emperour of Rome was poysoned in receiuing the Sacrament, saith *Platina Temporum*.

Nuper Prior noster Mysericordiæ Venetijs venenato calici sublatus fuit. Of late a Prior of ours in Venice was kild with poyson put into the Chalice, saith *John Baptista Leo* Embassadour to the Duke of Vrbinus.

31 A Synod of your Bishops in *Italy* decreed, *That when the true flesh of Christ and his true Blood appeare at the celebration of the Sacrament in their proper kind, both the flesh and the blood should be reserued in the midst of the Altar for special reliks.* Now I would know of you, Sir Priest, what reason you haue to make

u *In Chron. ad An.* 1095.
x *Fascic. Temp. ad An.* 1094.
y *Hist. Angl. in vita Stephan. An.* 1154. 122
z *Ad An.* 1314.
a *See Monita Politica, impress. Francofurt. An.* 1609.
b *Apud Guitmundum lib.* 2. *de Sacram.*

make a *Relike* of your god. Is it not enough for you to reserue *Relikes of Saints*, but you must reserue *Relikes of God*, the sanctifier of Saints, yea *God* himself for a *Relike*?

32 I reade that c you prescribe, *Si musca vel aranea cadat in calicem post consecrationem, &c.* If either flie or spider fall into the chalice after the words of consecration, so that there be feare of poysoning or prouocation to vomit; the Priest shall take *sanguinem illum, & igne cumburat cum aliqua stupa, vel panno lineo in ipso madefacto*, that bloud, and burne it by the helpe of some tow or linnen rags dipped in it. Now whether it be *poysoned* or *not poysoned*, whether it be such as *will prouoke vomite* or *not prouoke vomit*, as long as the *species* remaines, it is your *God*: And how then can you cleare your selues *from burning of your God*?

c Summa Angelica, verbo Missa. nu. 18. & verbo Eucharistia, sect 3. nu. 5.

33 I reade you teach, d that in your Masse, *Christ is truly and properly sacrificed by you*: and withall I reade you teach, that e *whatsoeuer is truly and properly sacrificed, if it be a liue thing, it is killed.* Now I would gladly know of you, if this be thus, how you can excuse your selues *from killing of Christ*: for Christ whom you sacrifice truly and properly, as you say, is a *liue thing*?

d Conc. Trid. sess. 22. can. 1.
e Bellar. lib. 1. de Missa, cap. 2.

34 I reade you teach, f *Per consecrationem fit vt Christi corpus vere & visibiliter adsit super mensam*: that by consecration Christs body and blood is truly and visibly vpon the Altar. *Visibly*, g not meerly in regard of the *species* vnder which they lie, but *simply* and *properly*: yet I neuer met with Papist hitherto, who durst venture his credit, that if his con-

f Bellar. lib. 1. de Missa, cap. 12.
g Alex. 3. lib. 1. de Sanct. Sacrament. cap. 57.

secrate host was shuffled with *vnconsecrate hosts*, or his *consecrated chalice* set among *vnconsecrated chalices*, he was able by sight to discerne which was his *God?* Dare you Sir Priest, venture a booke of fiue pence price, that your sight will serue you better?

h *Annot in Heb. 1.6.*

35 Your h Rhemists tell vs, *Where soeuer Christs person is, there it ought to be adored of men and Angels:* And vpon that ground (I thinke) you imagining that he is in the Priests hands at the *elevation* in the Masse, and in the *Pixe* which is caried by the Priest when hee goes to visite the sicke; you bow or fall downe vpon your knees adoring him. Now I would gladly know, why you bow not, or fall not downe vpon your knees before euery Communicant vpon his receiuing of the Sacrament, seeing according to your doctrine, euery of them receiues *his maker*, he is in euery of their bellies.

i *Bellar lib. 4. de Euch. c. 16.*
k *Idem lib. 1. de Sacram. in genere cap. 27.*
l *Iob. de Combis in compend. Theol lib. 6. cap. 6.*
m *Paulus Lugine in Chron. Cis. ad Ann. 1514. Iob. Franc. Leo in Thesauro Fori Eccl part. 3. de prælatis, & præmiss. n. 27.*
n *Bodius Damond. mania lib. 4. c. 5 Nic. Plow tract. de Euch.*
o *Iob. de Comb. loco supra citato.*

36 I am told you teach, i that there is no *Transubstantiation*, except he be a Priest who *consecrates*, and k haue an intent to consecrate. Yea, I am told that some of l you teach, that to Transubstantiation *non solum requiritur intentio consecrantis, sed etiam intentio ipsius Sacramentum instituentis*, it is not onely requisite that the Priest haue an intent to consecrate, but that Christ haue an intent also that hee shall consecrate. Now seeing it is confessed by diuers of you, that m some haue taken vpon them the name of *Priests*, who were none: n some being *Priests*, haue vsed the word of *consecration*, without intent to *consecrate*: and that o sometimes *Christ* is not disposed the Priest should consecrate, though he speake

the words, and purposeth to consecrate; I would know how any Papist can possibly know, when any of your *hosts* are *transubstantiated*, and when he may *safely adore it?* because except there be *Transubstantiation*, he committeth Idolatry in *adoring*; adoring bread and wine the *creatures*, in stead of the *Creator*.

37 *Iram Indicis placare nescit oblatio nisi ex munditia placet offerentis, — idcirca non Abel ex muneribus, sed ex Abel munera oblata placuerunt: prius namque ad eum legitur, Dominus respexisse qui dabat, quàm ad illa quæ dabat*: No sacrifice is acceptable to God, except the sacrificer be acceptable, — and therefore it is, that God had not respect to *Abel* because of his offerings, but hee had respect to the offerings because of *Abel*: for it is written, that God first respected the giuer before hee respected the gift, saith p Saint *Gregorie*. And if this be true, I would know how you can auoide the acknowledgement of this Paradoxe, viz. *That God is better pleased with your Masse-priest then with his Christ*: or rather this, *That God respects his Christ for your Priests sake, and not your Priest for his Christs sake*: seeing your Masse-priests are the sacrificers, and Christ himselfe (according to your learning) the sacrifice; especially this being considered withall, that your Priests, after consecration, q pray God he will *vouchsafe to look down with a mercifull and cheerfull countenance vpon the things offered*, (to wit, Christ in your learning) *and to accept them as he did vouchsafe to accept the offerings of his righteous seruant Abel*. For it seemes by this prayer, that the Priests presume more of their owne

p *Lib. 22. expos. in Iob. c. 31. cap. 12.*

q *Canon Missæ.*

owne credit with God, then of their offerings; in that they desire the gifts may be accepted at their requests, and not they for the gifts.

38 It is plaine by Scripture, that *Abraham, Isaak, Iacob, Moses, Dauid*, &c. were holy men, and in great fauour with God. For we reade in Scripture, that *Abraham* is termed *the Father of the faithfull*, Rom. 4.11. and *the friend of God*, Iames 2.23. that *Isaak* was *the child of promise*, Gal. 4.28. that *Iacob was beloued of God*, Mal. 1.2. and *preuailed with God*, Genes. 32.28. that God *spake to Moses face to face, as a man speakes to his friend*, Exod. 33.11. and that *there arose not a Prophet since like Moses*, Deut. 34.10. that *Christ was Dauids sonne*, Math. 15.22. and *Dauid a man after Gods owne heart*, Acts 13.22. But it is not plaine by Scripture, nor by any ancient approued Author, that your *George*, your *Christopher*, your *Katharin*, your *Vrsula*, your *Margaret*, were holy persons, and in great fauour with God; yet you make *speciall prayers* to these, and none to *Abraham, Isaak, Iacob, Moses*, or *Dauid*: whereof I desire to know the reason. For me thinks it is grosse foolery, to neglect the old approued Saints, and to dote and rely vpon yonger, of whose *sanctitie*, yea of whose *entitie*, we haue no certaintie.

39 It is written in your bookes, that *Maria apud Deum omnibus Sanctis potentior est. Maria sola plus potest apud Deum impetrare, quam omnes Sancti in cœlo.* The Virgin *Marie* can preuaile more of her selfe alone with God, then all the Saints in heauen besides. Yea, it is written by *Ludolphus*, and *Chrysostom de visitatione*, that *velocior est nonnunquam salus in-*

Bernard. de Busti in Mariali, part. 12 ser. 2. de coronat. Maria part. 1. Excellentia 6.

uocata

ægrotè tenente Martha, quæ ſi præſens fuiſſet Dominus
quick. Filij eius Mary oftentimes finde more preſent
helpe vpon their praying to our Ladie, then vpon
their praying to Ieſus Chriſt. And in *Diſcipulus de*
Tempore we reade, *Nihil non Deus voluit habere quod*
per manus Mariæ non tranſiret; Gods will is, we ſhall
haue nothing which paſſeth not by the virgin *Ma-*
ries fingers. Now if this be true, I would know
why men ſhould not pray to the virgin *Mary* only,
who is ſo *gracious* and *omnipotent*, and ceaſe to trou-
ble (if not *Chriſt*, yet) the reſt of the *Saints*, which
in compariſon of her, are ſo *graceleſſe* and *impotent*?

De vita Chriſti, part. 3. cap. 58. fol. 257.

Lib. 3. de veritate Dominici ſepulchri in Neapoli, cap. 3. fol. 161. de Sanguine.

40. I heare you ſay, that when you deſire our
Ladie and other *Saints*, *to ſend you health, &c. or to giue*
you grace, and to haue mercie on you; your meaning
is no other, then to deſire them to procure of
Chriſt by their prayers and interceſſions thoſe be-
nefits for you. But here firſt I deſire to know, if you
meane no worſe, why you ſpeake ſo earthly? cer-
tainly the *Rich Glutton*, Luk. 16. 24. when he prayed,
ſaying, *Father Abraham haue mercie on me*, had a fur-
ther meaning, then to deſire *Abraham* to pray for
him. And the *Patriarke Iacob*, when his wife *Rahel*
ſaid vnto him, *Giue me children, or elſe I die*, Geneſ.
30. 2. ſuppoſed ſhe had a further meaning in thoſe
words, then to deſire him to procure her children
of God by his prayers, for elſe why was his wrath
kindled againſt her for ſaying ſo. Secondly, I de-
ſire to know, if you meane no other, why you tell
vs ſo many tales of the virgin *Maries* deſcending
from heauen to helpe her ſupplaunts on earth: and
of other Saints perſonall and actuall performance

Kellison in his Survey, lib. 3. cap. 12. pag. 17.

The Iaponians pray to their Saint Amida, De ſalutem Amida, Muſſæus ſelect. epiſt. ex Iuba, lib. 4. p. 209.

of such things as were begged of them. It is written in your bookes, *That a Priest having his tongue cut out by heretickes, vpon his most all prayer to the virgin Marie, had another put in.* The virgin *Marie*, *diuina ordinis munificis*, putting her finger into the Priests mouth (it was well he bit her not) fashioned him a new tongue. She helped him not with her *prayers*, but with her *fingers*.

Cæsar. dial. lib. 7. cap. 24. Discip. lib. de miraculis B. Virginis, Exemp. 30.

41 In the same bookes of yours it is written, *That the virgin Marie prescribed physicke to a boy with a scald head, who vsed to pray to her: and that by laying her owne hands on his head, shee preserued him from head-ache euer after.* By *Physicke*, and other meanes then *prayers*, she cured the boy of his infirmitie. In the same bookes it is written, *That a good fellow called Peter, prayed to the virgin Marie for help, and that shee appeared to him with Hyppolitus in her company, commanding Hyppolitus to helpe him: which Hyppolitus did, not by praying for him, but by binding vp his face with his hands Chirurgion-like.* In the same bookes it is written, that an *Abbesse*, who was with child by an officer of hers, prayed the virgine *Marie* to help her at a dead lift, and to saue her credit: which the virgin *Marie* did, not by *praying* for her, but by *bringing two Angels with her*, who *played the mid-wiues, helping her to be deliuered of her child in secret, and carying it (by the virgin Maries appointment) to an Eremite, cõmanding him in the virgin Maries name to keepe it till it was seuen yeares old.* In the same bookes it is written, that the virgin *Marie* saued likewise the credit of a *whore-Nunne* called Beatrix, not by *praying* for her, but by *personall supplying of her*

Discip. lib. citat. Exempl 35.

Discip. Exempl. 24.

Cæsar. dial. lib 7. cap. 15. & Discip. Exempl. 25.

place

placed in an Oratorie by the space of fifteene yeares together, whilest she remained adhering after a whore-monger Priest, and no body knew of it but himself. Your Cardinall *Baronius* tels vs soberly, that *Leo* 1. hauing written an Epistle vnto *Flauianus* Bishop of Constantinople against *Eutyches* and *Nestorius*, he layed it vpon *S. Peters* tombe, praying him instantly, that if there were any error, he would amend it: and that after certaine dayes (it seemes *S. Peter* tooke time to consider well of it) *S. Peter* appeared vnto *Leo*, and told him that he had amended it. Whereupon *Leo* saw, *Epistolam de sepulchro B. Petri aperuisse eum, & inuenisse Apostolica manu vere emendatam*: the Pope taking the Epistle away, and opening it, he found it corrected with the Apostles owne hand. Which storie seemes to argue, that when *Leo* desired *Peter* to amend his Epistle, hee meant more then to desire him to procure it amended of God by his prayers. *Baron. an. 449. nu. 39.*

Annot. in 2. Cor. 1. 11.

Maior Rhemista tells vs, that *it is absurd to say, that the intercession of our fellowes liuing is more available when they pray in the sight of God themselues.* Now if it be indeed absurd to say so, I would gladly know of you, why *S. Paul*, Rom. 15. 30. desired their prayers: and 2. Cor. 1. 11. the Corinthians, and Ephes. 6. 19. the Ephesians, and Col. 4. 3. the Colossians, and 1. Thess. 5. 25. & 2. Thess. 3. 1. the Thessalonians, and Heb. 13. 18. the Hebrewes, all of them *his fellow-seruants*, to pray for him; and desired none of the Saints in the glorious sight of God aboue, to pray for him? Add why *S. Iames*, Chap. 5. 16. aduised them vnto whom he writ, that one of them (beneath) should pray for ano-

ther; and requires them not to pray to the Saints in the glorious sight of God aboue for helpe.

Feria 5. quarta Dominica Quadrag. fer. 10 de suffragijs mortuorum.

43 Again, if it be absurd to say, that *the intercessions of our fellowes beneath is more available then the prayers of those that be in the glorious sight of God aboue*; I would gladly know why you tell vs so many tales of soules creeping out of Purgatorie, craving the help of their fellowes beneath, and not one of any soule craving the helpe of any of the Saints in the glorious sight of God aboue. Haue not the soules in Purgatory so much wit, as to repaire to their true helpe, who are best able to helpe them? Or are you of *Leonard de Vitoo* his mind, who holdeth, *quod efficaciora sunt suffragia Ecclesiæ præsentis facta pro illis quæ in Purgatorio existunt, quam orationes Sanctorum in patria*? That the prayers of the Church militant are more available for soules in Purgatory, then the prayers of the Church triumphant?

a *Annotat. in Indic. lib. prohib. an. 1559. pag. 9.*

44 *Kargerius* reports, that it is written in an Italian booke, intitled, *Fleschi S. Francisco*, that the virgin *Marie* by the merit of her virginitie saued all women to the time of *Christ*, as Christ by the merit of his passion saued all men till the time of Saint *Francis*, in whose dayes *Antichrist* should be. And further reports, that whereas he answered that booke, his answer was condemned as heretical: for there were seuerall Indices of bookes forbidden, and so it is in the last of *Clement* 8. Now if his report be true, I would know how you can saue Cardinal *Florentius* credit, who denied, that any Catholike did euer equall in any sort the virgin *Marie* vnto Christ: for as it is confessed in that book, that Christ saued vs,

b *Discursi sopra li Fioretti, di S. Francisco, lib. D.*

c *Præfat. cont. 7 sa. 1.*

so

ſo the Author profeſſeth, that ſhe ſaued women.

45 *Ambroſius Catharinus* in an Oration which he made An. 1546. in the ſecond Seſſion at Trent, d termed her *Fideliſſimam ſocium Chriſti*, Chriſts moſt faithfull fellow or companion. And another great Papiſt did not ſticke to write, e *Fuit Dominus cum Maria, & ipſa cum Domino in eodem labore, & eodem opere redemptionis: Mater enim miſericordiæ adiunxit Patrem miſericordiæ in opere noſtræ ſalutis.* Our Lord was with *Marie*, and *Marie* with our Lord, in the ſame labour and in the ſame worke of our redemption: for the Mother of mercie helped the Father of mercie in the worke of our ſaluation. Who fearing ſome might reply on Chriſts behalfe, that it was written, Eſay 63. *I haue troden the wine-preſſe alone, and of all the people there was not one man with me*: in way of preuenting that, goes on thus: *Verum eſt Domine, quod non eſt vir tecum, ſed mulier una tecum eſt, quæ omnia vulnera quæ tu ſuſcepiſti in corpore, ſuſcepit in corde*: It is true Lord that thou ſayeſt, There was no man with thee, but there was a woman with thee, which ſuffered all the wounds in her heart, which thou ſuffereds in thy bodie. Do not theſe ſpeeches argue, that ſome Catholickes haue equalled in ſome ſort the virgin Mary vnto Chriſt?

46 You apply that to the Virgin *Marie*, which the Scriptures apply to Chriſt. The Scriptures ſay, that f *The ſeed of the woman* (meaning Chriſt, *the God of peace*, Rom. 16. 20.) *ſhall bruiſe the Serpents head*: you ſay, the virgin *Marie* bruiſed it. The Scriptures ſay, that *Of his fulneſſe we all haue receiued* g *new grace for grace*, Ioh. 1. 16. you ſay, h *Præcipue dicere poſſu-*

d *Alle. Conc. Trid. impreſſ. Antuerp. 1546. fol. 77.*

e *In Matth. lib. 1. cap. 3. noſtræ illius hæreſis theologi teſt. verit. tom. 36. edit. 1608.*

f *Gen. 3. 15.*

g *Bernard. de Baſil. in Matth. part. 12. ſer. 2. de conuers. Matth. Lucilburg. 27.*

h *Diſcip. de Tri. ſer. de conceptione*

possumus, tam de vestra quam de filio dicere. we may as truly say, that of her fulnes we haue receiued grace. The Scriptures say, that *Christ did reconcile all things to himself*, Colos. 1.20. and that he did *redeeme vs from our vaine conuersation by his bloud*, 1. Pet. 1.18. 19. and you say the same in effect of her. For you affirme that she was i *Redemptrix mundi*: k *Reparatrix perditi orbis*: and that l *per illam omnes in fauorem principium sunt restituti*. The Scriptures say, that Christ was giuen *ad educendum de carcere vinctos*, to bring prisoners out of prison, Esay 42.7. and you ascribe as much to her: for you pray to her that she m *Solue vincla reis*! The Scriptures say, that Christ was that *Lambe which taketh away the sinne of the world*, Ioh. 1.29. and you seeme to beleeue that she can doe as much; for to her you vse to pray, n *Mala nostra pelle*, put away our euils; meaning by *euils*, sinnes. The Scriptures o note it as a prerogatiue of Christ, that he was without sin: and you tell vs, that *sequi Christum redemptor noster sine originali culpa, sua reparatione nostra Maria illi similis in hac sola fuisse comperabatur*: that was like him in this. And doth not this also argue, that some Catholiks haue equalled in some sort the virgin *Marie* vnto Christ?

47 You giue the virgin *Marie* answerable titles to those which are giuen God. For as God is called *the King of heauen*, Psal. 44.14. so you call her, q the Queene of heauen. As God is called, *the father of mercies*, 2. Cor. 1.3. so you call her, r the mother of mercie. As God is called, *the Author of all comfort*, 2. Cor. 1.3. so you call her, the fountain of all comfort. As Christ Iesus is called *Our Hope*, 1. Tim. 1.

so

i Bernard. lib. de aq. ductu.

k Ibid.

l Brunsberg. in Habdon. Mariani. primicl. 1609. p. 85. & 113.

m Offic. B. Mariæ virg. post alium. ad vesperas.

n Ibid.

o Heb. 7.26.

p Bernard. de Busto, in offic. de concep. Virg. dic 6. lect. 6.

q In Antiphona quæ incipit, Salue Regina.

r Ibid. & Brunsberg. lib. citat. p. 155.

ſo t you call her. As Chriſt Ieſus is called *our Aduocate*, 1 Ioh. 2. 1. ſo u you call her. As hee is called *our Sauiour*, Luke 2. 11. ſo the x a Saincteſſe by you. As hee a *Mediator*, 1 Tim. 2. 5. ſo ſhe y a Mediatrix. As he a *Redeemer*, Pſa. 78. 35. ſo ſhe z a Redemptrix. As hee omnipotent, Matth. 28. 18. ſo a ſhee. As hee *the morning Starre*, Apoc. 22. 16. ſo b ſhe. As he our life, Ioh. 14. 6. ſo c ſhe. As hee our *Lord*, Ioh. 20. 28. ſo d ſhe our Ladie. As he our *God*, Ioh. 20. 28. ſo ſhe our e Goddeſſe. As he a *diſcoperta carnem ſume*, Eph. 2. 20. ſo f ſhee. As hee *the glorie of his people Iſrael*, Luke 2. 32. ſo g ſhee. And as hee was aſſumed into heauen in bodie, Acts 1. 9. ſo was ſhee h you ſay. And as the firſt day of the weeke is obſerued in remembrance of him, Apoc. ap. 1. ſo the laſt day of the weeke is obſerued holy by you in remembrance of her. For *Sabbatum cuiuſque hebdomadis Mariæ ſacrum eſſe, vix eſt qui neſciat*, ſaith *Petrus Lacrtus Mariæ Auguſtæ lib. 6. cap. 23.* and *Dies Sabbathi dedicata eſt gloriosæ virgini Mariæ*, ſaith *Diſcipulus de Tempore, ſer. 164.* And doth not this alſo proue, that ſome of you Catholiks equall in ſome ſort the virgin *Marie* vnto Chriſt?

48 *Fiunt in Eccleſiis proceſſiones annuatim ad honorem Saluatoris in die Palmarum, & ſimiliter ad honorem matris ſuæ in die Purificationis ad correſpondendum ad diem Palmarum:* As vpon Palme-ſunday you keepe yeately a Proceſſion in honour of Chriſt; ſo anſwetably thereunto you keepe yearly on the day of the virgin *Maries* purification, a ſolemne Proceſſion in honour of her, as *Bernardinus* confeſſeth in *Mariali 6. part. ſer. 2. part. 2. de viſitatione Mariæ.* And

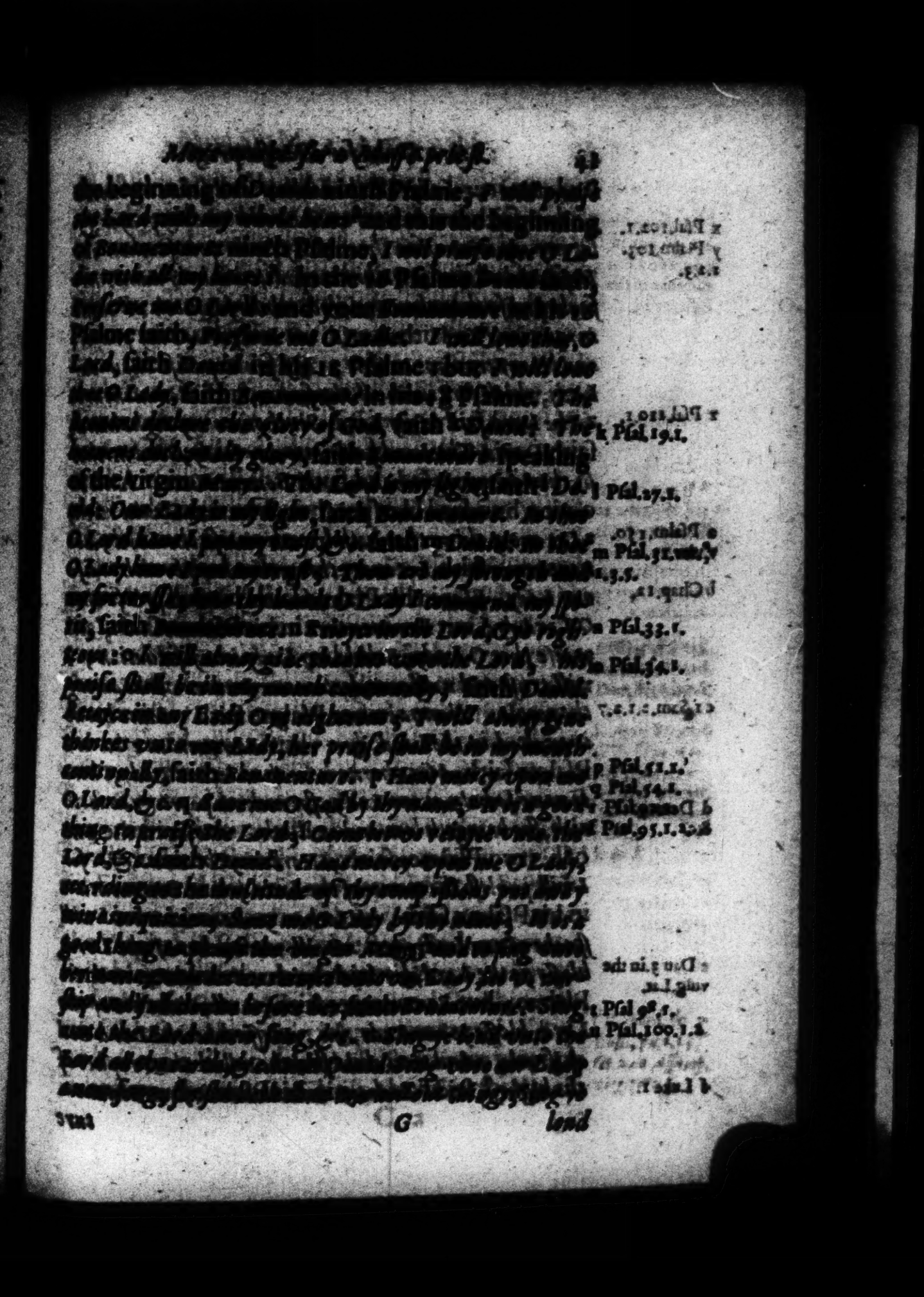
Statuis.

t In Antiph. Salue Regina.
u Coſtalius in ſermon. ad Virg. ad ſanct. Apol. 2. alib. Germ. multi.
x Bonauentur. in Cant. ad inſtar Eſai. 22.
y Idem in Cant. ad inſtar dicunt qui ſcribunt Aug. & Ambroſ.
z Bern. de laud. in Mariali 6. pa.
a Bonauentur. in hymn. ad inſtar Rabi. Raba.
b Coſter. multiplex. in hymn. Ave.
c Antph. Salue Regina.
d Paſſim.
e Liſ. l. de virg. Aſſiſiella, cap. 3 & 5. lib. 2 ep. 27. Epiſtol. ad Bembo ſcripo ſub nomine Leo. 10.
f Bonauent. in 6. in lib. inſcripto, Louth. virg. Maria. p. 473.
g
h Rhem Annot in Luc. 1. 14.

Statuis Ecclesiæ Officium recitandum, quod diuinum &c. quibus diebus ad honorem eiusdem Virginis, & quibus horis recitandum sit. Ordeined the Seruice, which you call diuine, to be said vpon certaine dayes, and houres vnto the honour of God, as you haue for Seruice appointed for euery day to the honour of God, your Church hath appointed for Seruice for euery day in honour of her, as the same was vsed in the same place. And whereas *Dauid* and other holy persons made Psalmes in their daies to the honour of God, all which Psalmes, except, are recorded in holy Scripture: did not Cardinall among you publish a booke, intitled *Psalterium B. Virginis*, The Psalter of the blessed virgin *Mary*? in which there are 150 Psalmes, whose beginnings answer to the beginnings of *Dauids* 150 Psalmes; and eight other Psalmes answering to eight Psalmes recorded in other places of the Bible, carying the names of *Esay*, *Ezechias*, *Moses*, *Habacuk*, the three children, and *Zacharie*: besides one much like to that which is fathered on *S. Ambrose* and *S. Austin*, beginning, *We praise thee O Lord*: and another like that of *Athanasius Creed*, beginning, *Whosoeuer will be saued*; and all this to the honour of the virgin *Mary*. Is it not true, Sir Priest, that what *Dauid* and other holy men in their Psalmes and hymnes ascribed to God, especially in the first verse of euery their Psalme and hymnes, that in this booke of your Cardinall is ascribed to the virgin *Mary*? Doth not *Dauid* in the first verse of his seuenth Psalme say, *O Lord my God in thee I put my trust*: and doth not your Reuerence in the first verse of his seuenth Psalme say, *O thou my good Lady, in thee haue I put my trust*? Is not this the

† These words are left out in Edit. 1607. but they are in the Edit. 1515.

‡ It was reprinted at Rome in Sixtus 5. dayes, and since at Mentz An. 1609 in 8. operum Reuerendæ D.



x Pſal.102.1.
y Pſalm.103.
1.2.3.

z Pſal.110.1.

a Pſalm.150.
v.vlt.

b Chap.12.

c 1.Sam.2.1.2.7

d Deut.32.[illegible]
&c.

e Dan 3. in the
vulg. Lat.

f Luke 1.

worthily, must call the vnto Lady the mother of our Lord
God? Surely we know not how we may sufficiently praise
the high Priest. We praise thee O God, we acknowledge
thee to be the Lord, said Ambrose and Austin in their
Himne, We praise thee O Lady, we acknowledge thee
O Mary to be a virgin, saith Bernardine. Whosoever
will be saued, it is necessary before all things that he
hold the Catholike faith, saith Athanasius, but whoso-
euer will be saued, it is necessary before all things, that
he stedfastly beleeue concerning the virgin Mary.
And do not all this prouide, that some of you Ca-
tholiks do as some sort equall the virgin Mary vnto
Christ?

42. *Omnia quæ Dei sunt, Mariæ sunt quodammodo &*
famulæ Dei sumus. All things which are Gods, are in some
virgin Maries, because she is both the spouse and
mother of God, saith a great Rabbin of yours.
And *Tota creatura seruiens gloriosæ Mariæ virgini,*
quia seruit Christo. All manner creatures honour
the virgin Mary, as being honour the Lord, which saith an-
other. Christ was willing (as some of your men
say) *Petere in principibus quod ipsum in omnibus*
principatus moderamen, that his mothers soueraignties
should in some sort equall the soueraignties of God
his Father. Also is a true proposition, to diuine dog-
peria omnia famulantia Regina. All creatures, euen
the Virgin herselfe, are subiect to Gods commande-
ments: this proposition true, *Omnia Dei sunt quodam-*
modo, & Deus. All things are Gods, and God himself,
in some sort, subiect to the virgin Maries commande-
ments. *Deus Genitrice gaudens.* Two chaires of estate were prepared
in heauen, the one for Christ, the other for the vir-

a Christ. Augustin. Tom. 8. de verb. Domini, Serm. 8.

b Anast. Bernard. de Basil. in Mar. virg. part. 2.

c Bernard. de Basil. in Mar. virg. part. 2.

d Bernard. de Basil. part. 2. de Assump. virg. part. 1.

gin Marie. And shee sits by him (saith you Sir) as a gentle huntresse, behaues herselfe exactly as Diuine virgin seruile Christ, and procures vnto vs all saluation, that mankind may haue alwayes before God an Aduocate like to Christ. Were they no Catholicke in whose we reade these, or doubtlesse horrible heresie follows, that some of you Catholicke being equalled in some sort the virgin Marie vnto Christ?

a Idem ser. 4. de Assump. ser. 2.

a Gabriel Biel in expos. Can. Miss. Lect. 80. Bernard. de Busti in Mariali. part. 3 ser. 3. de Nomin. Mariæ. Cassand. consultat. de ver. & interc. Sanct.

b You teach, that whereas Gods kingdome consists of iustice and mercy, God retaining to himselfe the one halfe thereof, to wit, iustice, gaue the other halfe, to wit, mercy to his mother. You tell vs, b that [illegible] Mother may obtaine by calling on the virgin Mary, that by Christ. You tell vs, c that Saint Francis his Enoch, who could not get into heauen by the helpe of the wel-fauoured step whereon Christ stood, got easily into heauen by the help of the white ladder, at the top whereof his mother stood. d You wish sicke folkes to call vpon the virgin Marie, that after death they may make their entrance into the kingdome of heauen, when as otherwise they might be throwne into the diuine Iustice of God, as they could not enter in by reason of their iniquities. And the like you tell young men and others who are in extremities for [illegible]

b Chrysost. a vi-stur. lib. 2. lib. 1. de verbis Domi. all. Missus in Nativ. cap. 2. c Petrus de Rosa-lio lib. vitæ Patr. ser. 2. Aspasius. Stella in Apoc. Frobis. consolat. lib. 3. cap. 17.

d Manuell of prayers printed at Dowey 1604 pag. 304.

dem increpantis voce & gestu audiuerat; Dic, inquit, Maria mater gratiæ, mater misericordiæ tua, &c. when a yong man was to be burnt at Paris for his faith, vpon sight of the stake, cried, O Lord my God haue thou mercie vpon me; a great Diuine of yours, who rode by on a mule, reproued him sharply, and bad him call vpon the mother of grace and mercie, &c. as *Cassander* witnesseth. Now this being thus, I desire to know how you can cleare your selues from holding, that the virgin Marie is more mercifull then Christ, and that you repose more trust and confidence in her then in Christ?

e *Consultat. sit. de meritis & interces. Sanct. & lib. de officio pij viri.*

51 It is well knowne that you make no prayers to the virgin Mary then to Christ: f for the hath ten Aue Maries of you, for one *Pater noster* that Christ hath. It is well knowne g that your Preachers before their Sermons make their entrance not with a *Pater noster* to Christ, but with an *Aue Maria* to the blessed Virgin. For *Omnes pr aditores exordium prægnatis imperium de salutatione Angelica faciunt*, saith *Bernar. diuus de Baptt.* It is well knowne, that shee hath the honour of receiuing thankes before Christ: for vpon finishing of your bookes which you publish, you conclude with h *Deo & beatissimæ Virgini, Deo item Iesu Christo*: Glorie be to God the Father, and to the most blessed Virgin, and to God the Sonne: you giuing precedencie to the virgin Marie before her Sonne, not remembring at all the holy Ghost. And doth not this your so often praying vnto her, and praying to her before her Sonne, and rendring of thankes vnto her before her Sonne, argue that you honour

f *Dowly in his Iustic. of Christ. Relig. chap. 8.*

g *Bernard. lib. cit. part. 6. fo. 2. de vigil. & Mariæ.*

h *Greg. de Valent. ad finem colleg. disputat. primo & alibi sæp.*

her

her more then her Sonne?

53 It is well knowne, that you haue moe Churches and Oratories which you call by her name, then by Christs. i *Non est ciuitas, vel regnum, seu villa, quæ non habet Ecclesiam vel saltem Capellam aliquam ad honorem virginis Mariæ, siue plures, reputatam Ecclesiæ ei institutam, quam in honorem Saluatoris & Sanctorum omnium.* There is not a citie, nor a castle, nor a grange-house, which hath not either a church or a chappell dedicated to the virgin Marie: yea there are moe Churches dedicated to the virgine Mary then to Christ and to all his Saints. It is well knowne shee hath more Holy dayes obserued by you to her honour, then Christ (to his (for ought I can learne) hath onely these dayes obserued as holy by you, viz. his Natiuitie, his Circumcision, his Ascention, and Corpus Christi, as it is called: but k she hath her Feast of Conception, of her Natiuitie, of her presentation in the Temple, of her Annuntiation, of her Visitation, of her Purification, of her Assumption, her snow feast, as you call it, besides the feast of her Espousale, of her sorowes, of her ioyes, and her weekly Saturday feast. It is well knowne she hath more presents and gifts bestowed vpon her, then Christ hath vpon him. For l you decke her Churches and Chappels with gold and siluer and precious stones; whereas Christs are open to winde and weather. m Where shee hath had by Offerings hon pounds yearely, there Christ hath had some yeares but fiue markes, and some yeares not a pennie. It is well knowne you go oftener of pilgrimage to her Images then vn-

i Bonar lib. 12. part. 6. fol. 2. part. 2. de visitat. Mariæ.

k Trem. Lorinus Marie. Augustæ lib. 6 cap. 1. &c.

l Erasm in Colloq de Peregr. Religion.

m See D. Mortons Protestants Appeale, lib. 3. cap. 12. sect. 12. pag. 242 numer.

to Christs. For in Italy you go by droues to her Image at Loretto, in Liguria you go to Sauona; in Spaine to the mount Serrato; in France to the towne of Cleere, in the Low Countries to Hale; and with vs in England (when it was Popish) you flocked to her Image at Ipswich and Walsingham, as Sarepta witnesseth: whereas of such flocking to any of Christs Images, we neither reade nor heare of. And doth not this your inuiting Christ thus with her name, and obseruing of holy dayes to her honour, and presenting her with such gifts, and running of pilgrimage to her Image so far and so often, ouerthrow the former conclusion, that you honour her more then Christ?

o Stapleton. Fortalic. in f. fo 320 & Virg. f. 195.

o Bern. de Busti in Marial. par. 6. ser. 2. de vitus. Mariæ.

Statuit Ecclesia vt quoties pueri salutis dictum ter pulsantur campanæ ad horam tres breues dicit de matris Dei, nominis mane, & de sera, vt mentes ipsorum inuocationem Virginum genibus flexis adorantes vegerentur, & beatificent, &c. That is your Church hath ordained that three times a day a bell (which you call your Aue Mary bell) shall be rung to put men in mind of worshipping the virgin Mary, of recommending your selues to her, of that thankfulnesse which you owe to her: but you haue no ordinance for the ringing of a bell in such sort, to put men in minde of worshipping Christ. Your Church hath taught men to pray to the virgin Mary, to commend her Sonne, *Ora Pro nobis* or *Mater Dei*. Intreate God the Father, and thou and God thy Sonne pray for vs. In many Churches

p *Cessent omnes alij Mediatores & Intercessores, & tu ipsa sola pro nobis ora.* & lib. de vigil. virg. c. 1.

Ora pro nobis

And in your q Bequeathment Ladies Maker [illegible] printed, *Lege illum [illegible]* him (viz. Christ) to haue mercie vpon [illegible] *Sanctissima* speaking of the Virgine Mary [illegible] another r Treatise of deuotion making [illegible] *Coronā B. Mariæ virginis*, this for shall prayer [illegible] be found: *O sapientia &c. Domina [illegible] fama, &c. vt misericors &c. delectissimo filio [illegible] nostro Iesu Christo, vt quoniam nostri [illegible] eum ad dulcissima sua gaudia [illegible]*. O noble Empresse and kinde Ladie, we pray thee of [illegible] thoritie of a mother, and commaundement [illegible] our Saviour to impart some portion of [illegible] earthly things, vnto the lower of heauenly. Doth [illegible] this your care to see her serued, and the [illegible] tie which you giue her ouer her Sonne, [illegible] that you esteeme of her more then of Christ?

s *Marialclib. 1. cap. 2 este Illyrico in catal. testium veritat. edit. 1608. col 36 & Prou. 18. 10.*

You tell vs, that s *Salomon dixit ipsi, [illegible] uerā de Maria, & Turris fortissima nomen Domini [illegible] ipsum confugiet iustus, & exaltabitur cornu [illegible] ceadem, Turris fortissima Dominus Deus [illegible] confugiet pretiosa, & saluabitur*. Salomon [illegible] little of the virgin Mary, find it: The name of the Lord is a strong tower, the righteous shall [illegible] vnto it, and be exalted: but we must say, The [illegible] of our Ladie is a strong tower, to the [illegible] vnto it, and be saued. You tell of [illegible] who did neuer any other good deed, then [illegible] of an Aue Mary when hee arose in the [illegible] and another when hee [illegible]

t *Discip. de Tempo. dom. nat. 8. vng. Exempl. 17.*

who *gratis Virginis Statuam fecit*, was saued by the grace of the virgin Marie. And you tell vs of a rebeese and murtherer, who did neuer good deed, but hathe fasted Saturday in honour of the virgin Marie, who for that was likewise saued. You tell vs of an y vsurer, who to get wealth by diuelish meanes, renounced Christ, and yet because he would not renounce the virgin Marie, was pardoned: and of a z graceless gentleman, of whom Christ himselfe complained as of one that crucified him, who yet because he honored the virgin Mary by fasting Saturday, sped well enough. You tell vs of a one who should haue beene condemned by Christ, by reason of his sinfulnesse, who yet was absolued at the Virgins intreatie, for that he was one of her seruants: and of b another that was indeed condemned to hell by Christ; and yet reprieued by reason of her importunitie, and afterwards saued. Do not all these tales (ordinarily told in your pulpits) conuince, that your forefathers laboured to perswade the people, rather to trust in the virgin Mary then in her Sonne Christ Iesus? *Multis videbatur B. Virgini deuotio maior deuotione habere quam Christum filium eius.* Many seeme to honour the blessed Virgin more then her Sonne Christ, saith a c great man of your Religion, imputing the cause thereof to their simplicitie; but he might more fitly haue imputed it to your doctrine; and the rather, for that he addeth in the same place, *Quia homo videtur videri in filium, Prou. 17. Patiens vir habet multam prudentiam, sed qui impatiens est exaltat stultitiam suam.* Because the honor of the mother redoundeth to the

x Ibid. Exempl. 97. ex Cæsar. Heist. lib. 7. cap. 49. & Legenda Mariæ Magdal. lib. 2. cap. 32.

y Exempl. 98.

z Exempl. 99.

a Exempl. 98.

b Exempl. 50.

c Bern. de Busto in Mariale par. 6. ser. 2. in vigilia annunc. sic ait enim: Propter simplicitatem fidei quam seipsis.

nour of the child, as we reade, Prou. 17. the Sonne of God beares with the simplicitie of such men and women, as honour his mother more then himselfe: For doth not this doctrine afford good encouragement for such practise?

55 I finde in many of your Catechismes the second Commandement of the Decalogue left out quite: and in [b] some of your Catechismes, for *Remember thou sanctifie the Sabbath day*, I find, *Remember to sanctifie the Holy dayes*. And in your [c] *Trent Catechisme* I find the ninth and tenth Commandement so huddled together, that I know not how it distinguisheth and rankes them; whether it makes, *Thou shalt not couet thy neighbours wife*, the ninth commandement, as [d] some popish Catechismes do; or the tenth, as [e] others do. My desire is you would giue mee a reason of *leaving out* the second, and of *changing* the third according to your account, the fourth in ours; and such *numbring* of the 9 and 10. together, that you cannot agree among your selues which is the ninth, which is the tenth.

56 You teach, that [f] *to speake against your Pope is a most deadly sinne against the first Commandement of God: that is to deuise or to procure pictures to be drawne by others, which may in any sort be disgracefull to your Pope or to his Cardinals, or to any of your Popish Hierarchie: it is a sin against the first commandement. That to keepe bookes either of heresies, or of any other religion forbidden by your Church, is a sin against the first commandement. That not to detect a man infected with heresie to whome he ought (that is, not to denounce a Protestant to the Inquisition) is a sinne against the first*

a Instruct. Christianæ ad mentem Officij B. Mariæ Virg. Ludouici.
b Ludouicus Adrianus Iesuita, lib. de confess.
Bruno in his Treatise of the Sacr. of Penance cap. 12.
c Cap. de 9. et 10 præcepto.
d Ludouicus Deuil, &c. See Defence of the Censure, p. 134.
e Instit. Christ. supra citat. Discip. de Tempore, fol. 143.
f Radford in his Directory to the truth, chap. 16. p. 115.
g Nauar. in Enchirid. cap. 11. num. 32.
h Vincent. Bruno in his Treatise of Penance, chap. 1. Vol.

commandement. That *k to dissuade or hinder any for entring Religion* (that is, in your language, from being a Monke or a Nunne) *is to sinne against the first commandement*. That *l to set light by, and not to regard the ceremonies of your Church, is a sinne against the first commandement*. That *m he who is ignorant of the five commandements of the Church sinnes against the 1. commandement*. That *n he who beleeues not vndoubtedly your popish Purgatory, sinnes against the 1. commandement*. That *o not to beleeue whatsoeuer your Romish Church beleeues, is a sinne against the 1. commandement*. That *p it is an act of infidelity or heresie to communicate in both kinds*. And do you not hereby bewray, that *you make of no sinne, grieuous sinnes?*

57 Saint *Paul* speaking of *concupiscence*, which rebelled against the law of his minde, Rom. 7. 23. complained of his hard estate, that hee could not rid his fingers of it, v. 24. terming it expresly *sinne*, v. 17. yet your *q Councell of Trent* denies, that *concupiscence in the regenerate is sinne*: and your *r Possevin* thinkes it not meete, that we, after the example of the Apostle, should call it *sinne*. *Stealing for need* is *sinne*, as appeareth Prou. 30. 9; yet with *s* you, *stealing for need, is no sinne*. And do not these two instances bewray, that you *make of sins no sins?* But your turning the *commandements of God* into *Euangelicall counsels*, puts it out of all doubt. For though it be a sinne, not to obserue *Gods commandements*, yet according to your learning, it is no sinne, not to obserue *Gods counsels*. *t Nemo peccat si Dei consilia praetermittat*: *u Interuisteve consilia nullum peccatum esse*: *x Consilium si non seruemus, nullam habet poenam*.

k Ibid.

l Briefe forme of confession added to Vergara his Catech. p. 284.

m Paleonus Iesuita in direct. confess. p. 12.

n Method. confess. in explic. Decalogi p. 41.

o Method. confess. in explic. Decalogi p. 41. impress. Angl. An. 1549.

p Exercitia pietatis, &c. Edit. Colon. 1592. cap. de methodo recte confitendi.

q Sess. 5. de peccato orig. Act. 5.

r Apparat. sac. verbo Patres antiqui.

s Bellar. lib. de matrim. cap. 27.

t Corp. iuris, can. part. 2. 14. q. 1. cap. 19. 21. magistr.

u Vega de Iustif. lib. 14 cap. 12.

x Bellar. lib. 2. de monach. cap. 7.

goes for good diuinitie with you? Now that you turne the commandements of God into counsels, it is proued by this, that *Resist not euill, &c. Loue your enemies: Lend, looking for nothing againe: Pray for them which curse you: Let your communication be Yea, yea, Nay, nay: If thy right eye cause thee to offend, plucke it out, and cast it from thee: Take heed you giue not your almes before men, to be seene of them, &c. Be not carefull* and *Care not for to morrow. If any brother haue a wife that beleeueth not, if she be content to dwell with him, let him not forsake her: and the woman that hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him* are held by you not commandements, but *Euangelicall counsels*. For vpon this ground it followes, that though a man *resist euill*, though hee *loue not his enemies*, though *he pray not* for them who curse him, though his *communication* be more then yea and nay, though hee *plucke* not out his right eye when it offends him, though *he giue almes* to be seene of men, though *he be carefull* for to morrow, though *he leaue his vnbeleeuing wife* who would dwell with him, &c. in all this *he sinne not*.

38 *Whosoeuer is angrie with his brother vniustly, is culpable of iudgement: and whosoeuer saith Raca, is worthy to be punished by a Counsel*, saith our Sauior, Mat. 5. 22. yet *vniustified anger*, & *Racing* of a mans brother, are but *venial* sinnes with you. *Foolish talking* and *iesting, which are not conuenient*, saith S. Paul, Eph. 5. 4. yet they are but *venial* sinnes with you. *Of euery idle word that men shall speake, they shall giue account thereof in the day of iudgement*, saith our Sauiour,

y See Iob. de Lumbis in compend. Theol. lib. 5. cap. 70. & Lidolph. de vita Christi, part 2. cap. 32. & Imperio part. 1. lib. 5. cap. 2. & Bellar. lib. de monachis cap. 12.

z Iob. de Rada 2. part. tract. Theol. inter Theses Sessione. 1. Tit. 2.

a Ibid.

Sauiour,

saviour, Mat. 12. 36. yet idle words are but venial sinnes with b you. Hence it is, from which the Apostle cleareth himself as from a foule fault, 1. Thess. 5. is but a veniall sin with c you. Continuall hearing of Tauernes or Alehouses, noted by the Apostle as an heathenish sin, 1. Pet. 4. is but a venial sinne with d you: no nor yet e drunkennesse it selfe, vnder paine condemned by the Apostle in the same place. The f breaking of wife & children to vsurery, which the Apostle forbids, Col. 3. 19. is but a veniall fault with you. Though the Scripture plainly & flatly doth destroy them that speake lies; yet lying, prouided it be but in a merriment, is no more then a venial sinne with g you. Yea some kinde of periurie, and cursed speaking, though cursed speakers be excluded the kingdome of heauen expressly, and periurie in generall condemned, Mal. 3. 5. are but venial sinnes with i you. If a boy robbe his father but of little summes of money: if he steale pins, points, bawles, or such like small things from his companion, he sinnes but venially with k you in opinion. Prouided alwaies heere a Masse in the Sabbath day, he may spend the rest of the day in hawking, in hunting, in shirmishing, in iusting, in tourneying, in bowling, in cocking, in dicing, in dancing, in going to playes, or any such like idle exercises, and sin not at all. Yea some of you say, or seeme to say, that lawfully. To manage one's owne estate wickedly, by spending wastfully, or hoording miserably; to play at cards, to exceed in apparell, to spend the time idly, to pray negligently, to brag of himself in sinne, are but venial sinnes with n you. For one to swear, to call another villaine, whore, rascall, or such like, is but a venial sinne with o you.

b Azor. Instit. moral. lib. 4. c. 9. 7. Quaeritur.

c Dist. 25. venus et alias.

d Drinkings.

d Dist. 25. venus oratium.

e Benevent. in centiloq. part. 1. cap. 6.

f Dist. 25. [illegible]

g Benevent. loco citato.

h 1. Cor. 6. 10.

i Dist. 25. venus oratium.

k Azorius loco sup. a citato.

l Tolet. in sum. lib. 4 cap. 24.

m Navar. in Enchirid. cap. 13. nu. 15.

n Azor. lib. 12. 8. quarito.

ends for seruants to misse & ride by vs another, is but a *venial* finde with you. For a man to be sure or cheater to play any impious or dishonest part, to reuile God & his Saints, is but a *venial* sinne with you. And doth not this argue your Religion to be a licentious Religion, whichof such practises makes but peccadilloes?

59. It is a foule sinne for subiects to rebell against their Soueraignes, Rom. 13. 2. yet you commend rebellion in subiects. [u] Your Colledge of Iesuites at Salamanca in Spaine, concluded the seuenth day of March, Anno 1602. that *the Papists in Ireland might succour the Arch-traitor Tyrone, atque magno cum merito, & præmio æternæ*, very meritoriously, and with hope of heauen. And in Lewis of Bauaria the Emperour his dayes, they who rebelled against him, [x] were called by your predecessors, *Ecclesiæ filij, & veræ fideles*, your Churches white sons and truly faithfull; whereas they who stood with him, were called *Hæretici* and *Schismatici*.

It is a foule sinne to *vse vaine repetition in prayer*, Math. 6. 7. yet you commend your Iesus Psalters, wherein you repeate one prayer 150 times.

To beleeue lies seemes a foule sinne, for God threatneth such as he resolues to damne, *to send them strong delusions that they should beleeue lies*, 2. Thessal. 2. 11. yet you hold the *beleeuing of lies* to be *meritorious* in some persons. For, *Si multum circa mysteria fidei fuus Episcopus proponenti aliquod dogma hæreticorum, non tam in credendo, licet sit error*: If a country fellow beleeue the Bishop of his Diocesse preaching some heretical point against an Article of his faith, he

[p] *Dict. in sum. lib. 5. q. 9.*

[q] *Azor. lib. 4. c. 9. 7. quæres.*

[u] W.C. in his Reply to Parsons libell, printed An. 1603. fol. 66.

[x] *Mosil. Pennins defens. pacis. part. 2. cap. 26. p. 396.*

merits in beleeuing him, saith y Tolet. And do not these foure instances proue that you make of sins vertues?

60 You take vpon you to forgiue sins to commit: which is proued by this; z that the Abbot of Swines-head absolued a Monke who acquainted him with his purpose of poysoning King *Iohn* with a pot of Ale, before the Monke poysoned the King. And by the testimonie of the Germaines: for in their grieuances exhibited to *Charles* the fift, they complained, that the pardoners perswaded the people they could pardon *pœnas præteritas aut futuras*, both faults past, and faults to come. And as much may be gathered out of *Sigismunds* the Emperours words at the Councell of Constance, who speaking against dispensations, said thus: b *Legimus Christum Petro potestatem dumtaxat relaxandi peccata, non admittendi dedisse*: We reade that Christ gaue *Peter* onely power to remit sinnes, but not to commit sinnes. For it is plaine by this, that the *Peters* of his dayes tooke vpon them to dispense with such as had a mind to sinne. But most directly the point is proued by c *Martinus Alfonsus Vinalanus*, that great famous Spanish Doctor, for in him we reade, *Quod Papa habet omnimodam potestatem in omnes Christi fideles, tam quoad commissa, quam quoad committenda, ut eos absoluendo*: That the Pope hath all manner of power ouer Christs people, to absolue them as well from all crimes to commit, as from crimes committed. And by our most d noble King, who proueth that he *hath sacrificed his owne office two Authentical bulls, both of them pardoning for all* [illegible] *to come, as by-past.*

y *In Sum. lib. 4. cap. 5.*

z *Cabrera in hist. Angl. lib. 8. Matthew de gestis Scotorum l. 4. cap. 3.*

a *Crimen. libr. Germanicarum. 3.*

b *Iob. Episc. Cheruensis Omnes Ecclesiæ cap. 19. de Ecclesiast. Rom. Christi fol. 13.*

c *Christ. lib. adversus pseudo-Martyres lect. 28. Edit. Ingol. 559.*

d *In his Meditation upon the Lords prayer, pag. 56. 58.*

a Gloss. in 32. 33. Quod autem.

b Aver. bustic. moral. part. 1. lib. 2. cap. 6. 3 quæstion.

c Hieron. lib. 2. ad Vigil. Tapsens. c. Antig.

d The Aquin. citatus in Lo. 1.

e In cap. Quia circa. Extra. de Bigamis.

f Bellar. lib. 2. de Monach. cap. 30.

52 Your confesse, that Marriage was ordained by God in Paradise, not only for increase of mankind, but for preuenting fornication. And yet you beseech, that a solemne vow (by reason of the Churches constitution) makes a nullitie of marriage following after it. Now I desire to know, whether honestie the Church can repeale or make void the institution of God by any constitution of hers? You know there is a text; *Those whom God hath ioyned together let no man put asunder.* You acknowledged, that *diuorce made for adultery* was this might seem a strange thing: but for satisfaction of such as thought it strange, he could giue no better answer, then *that the constitutions made by the Church are made by godly men, and that they may be* (which I easily beleeue) *but men* enough. But cannot you giue me a better?

53 You confesse, that *he is more capable of Orders among vs, who hath kept two wiues, then he who hath married one widow or two wiues.* And if this be thus, may we not say with another of your Glozers, *Nota mirabile quod plus habet homo quam offert*, obserue a strange thing, whereof hath greater priuiledge then chastitie?

53 You confesse, *that your Priests breake their vowes of chastitie if they marrie, but not if they keepe whores.* Now I would know of you, whether this doth not argue plainly, that your Vocatio consists in *meum & tuum*, and not in *tuum & tuum*. Your Friers, your Priests may lie with a thousand Nuns and keep for all that their vowes of chastitie: but be so.

Caſter. in Ec-
clesiast. cap. 17.
Celebratu. sacro.
proposit. 9.
n Rhem. Annot.
in 1. Cor. 7. 9.
o See Hassenmul.
hist. histor. Jesuit.
ordinis, cap. 10.
Erasm. de lingua
& Cornel. Agrip.
de vanit. scient.
cap. 85.
Hist. & Con-
fessions de gubern.
rat. regnor. sect.
Independent. lib.
cap. de Jesuit. &
Seminar.
Goldast.
m Peter Martyr
comm. in Judic.
c. 16.
n Harding Anſ.
to Iuell's Chall.
Iesuites Wip-
buch Sparing
discourse. p. 13.
o Agripp. loco
sup. cit. & Gra-
nam. nationis
Germanæ, nu. 91.
p Agrippa loco
citato & Gra-
nauum 96 n. 1. o-
nis Germanæ.
q Cap. Esti Cle-
rici

nibus,

by hatching of them; by offering gifts vnto them;

by setting vp candles before them; by giuing

should not be holden to serue

seeing to any thing but God onely hath

prayer to any thing hath beene alwayes held

x Exod. 23. 20. Aug. in Ioh. Tract. Deut. 18. 10. 11.

y Now Pag. 65. Imprimat. Pauli 4. Mar. 1556. fol. 62, 63.

H haue seene a prayer of yours, which (as

the Rubricke saith) was shewed vnto Saint

by reuelation of the holy Ghost

And I haue seene certaine verses which your Popes

Pardons signe with three

Diuersities of wounds haue been the occasion

Pœnas dolo mutuo, pro multis delictis

Pœnas seruio, pro multis seruitijs

Pœnas fraudo, pro multis fraudibus

Pœnas furor, pro multis furtis

Pœnas ferro, pro multis ferris

Pœnas fugio, pro multis fugis

Pœnas fango, pro multis fangis

Pœnas fero, pro multis feris

Pœnas fœdo, pro multis fœdis

Pœnas fodio, pro multis fodis

Pœnas fallo, pro multis fallis

Pœnas fleo, pro multis fleis

Pœnas fido, pro multis fidis

Pœnas fio, pro multis fijs

Pœnas fugo, pro multis fugis

Pœnas fruor, pro multis fruis

Pœnas fundo, pro multis fundis

Pœnas fumo, pro multis fumis

Pœnas fœtor, pro multis fœtoribus

Pœnas fœtus, pro multis fœtibus

Pœnas fœmina, pro multis fœminis

Pœnas fœnum, pro multis fœnis

Pœnas fœnus, pro multis fœn

Puts vs the bloud that Christ for vs did shed:
It helps the childbed paines, and giues good speed
Vnto the birth: great gifts it still doth worke,
To all that weare it, and that worthy bee:
It quels the rage of fire, and drives it backe,
It brings from shipwracke safely to the shore.
Now I desire to know (not how your Pope can be excused from blasphemy, in assuming as much to his Bulls, as to the Lambe of God, for I know that passeth your skill, but) how your Church can be excused from sorcery?

Some of your Painters picture Christ and Simon of Cyrene carying the Crosse of Christ ioyntly: but (as a learned Protestant well obserues) a Concord. Euan. fol. 143. it is false and absurd: for (say they) Christ one part of the way, and Simon another part of the way, whereby appeares it was farre from a carr loade: yet you tell vs of so many peeces of it, in so many places, as that you cannot deny, but that at this day it would fraught a ship of three hundred Tunne. Now I desire to know, how it, being insensible, of lesse then a cart loade, is become a ship loade, especially seeing for the first three hundred yeares after Christ, no body discerned any growth of it, yea no body regarded it?

Some of your Crucifixes represent Christ b Baron. Annal. to. 3. ad an. 326. nu. 52. nailed vpon the Crosse with three nailes, some with foure: of two nailes then foure, we neede not speake in your Lay-men bookes, nor in your Clergy ones: yet there are a number of nailes shewed in diuers places, which are saide to be of the nailes wherewith Christ was nailed vnto the Crosse? Now

desire to know, how they being but foure in all, are come to so many now; especially considering both *Rufinus hist. Eccles. lib. 1. cap. 8.* and *Socrates hist. lib. 1. cap. 13.* and *Theodoret hist. eccles. cap. 18.* testifie, that *Constantine* made bridles of some of them, and an helmet of the rest of them: and that *Gregory Turonensis* who relates the matter, a little differently, affirmes, *Helena* her selfe cast one of them into the sea, to make it safely navigable. Did that which she cast into the sea *shrew* thinke you, that we have such a *frie of nailes?*

c *De gloria Martyr. lib. 1. cap. 6.*

d *Maij 3.*

69 You d keepe a solemne feast in honour of the Crosse whereon Christ died, though Christ was most despightfully vsed thereon: Now I desire to know, why you keepe not rather a solemne feast in honour of the Asse whereon Christ rode in to Ierusalem, seeing he was e royally vsed when he rid vpon the Asse?

e *Matth. 21.*

f *Bellar. lib. 2. de Imag. cap. 27.*

70 You f teach, that the Crosse of Christ is to be worshipped *ratione contactus*, because it touched the body of Christ. Vpon which ground would it not follow, I pray you, that if the woman who was cured of the bloodie issue, Luke 8. were living, she must be worshipped: and the multitude too, who at the same time *thrust him*, and *trad vpon him?* Would it not follow, that *Iudas* who betrayed him, and the other forgers of *Iudas* who betrayed him, and all the ground whereon he trad both in Egypt and in Iudea, ought to be worshipped in like man-

g *Allen in his defence of Purgatory, ch.*

2. I reade in your bookes, that *Enoch* walking with God *was not, for he was taken vp into heaven*, which is not [illegible] thing

thing can stand in Gods sight, that hath any blemish of sinne, any spot of corruption, any remnant of infirmitie: And I reade likewise, that vpon this ground you maintain, that many mens soules go to Purgatorie *to be purified perfectly*; that afterwards they may haue entrance into heauen. Now seeing you confesse, that *sinne in bodies sins against God as well as their soules*; and, *that sinne hath wrought in the bodie greatest filth and foulenesse*: I desire to know why you do not maintaine, that *mens bodies* go to *Purgatorie* to fit them for heauen, as well as *mens soules*? Me thinkes it should be as vnseemly to see a *filthy, a feeble, a corrupt bodie*, as to see a *sinfull* soule in heauen.

b Michael Epist. de purg. in tract. cont. 11. de Symb. Apost.

c Allen loco cit.

72 You tell vs, that d *Purgatorie is onely for those soules which are not perfectly purged in this life*: and yet you tell vs, that e *many mens soules whose sinnes are forgiuen in this life, go to Purgatorie*. Now I would know, how these two tales can stand together. For as *sin defiles the soule, so forgiuenesse purgeth it*. That soule, whose sins are forgiuen, is perfectly purged. And therefore if your *Purgatorie* be onely for such soules as are not perfectly purged in this life; it seemes to me, it cannot be for those soules whose sinnes are forgiuen in this life. But if you meane to giue me full satisfaction herein, you may not mock me, by distinguishing, that in both these things are to be considered, *viz.* the fault, and the punishment of the fault: labouring to make me beleeue, that though the *fault* be remitted, yet the *punishment* remaining, there is matter enough for *Purgatorie* to worke vpon. For I would haue

d Bellar. lib. 2. de Purgat. cap. 1.

e Idem lib. 2. de Purg. cap. 2.

know, that I know well, is it therefore of force, and not the punishment of sin, but the [illegible] All punishments considered as punishments, [illegible] against God? And it is absurd to say, [illegible] I reade in your bookes, that your Pope for delivering of soules out of Purgatorie, [illegible] no more but the saying of a Masse, [illegible] then in such a Church you use saying of a Paternoster twice or thrice, &c. Now I would know with what iustice God can keepe him in such horrible torments as you say are in Purgatorie, for the space of saying of a *Masse*, or *two or three Pater nosters*, whom in mercie he meant to deliver upon the saying of a *Masse*, or *two or three Paternosters*. One of your Iesuites affirmes confidently, that *Deus esset profecto crudelissimus, si propter unum mortale peccatum damnaret quem non diceretur animam pro quo fudit sanguinem suum detineret in igni tormentis*. God might iustly be reputed cruell, if for want of powring over a Paternoster, hee would keepe any soule, for which he shed his bloud, in such torments as are in Purgatorie.

74 I reade in your bookes, that *Talem dementiam quæ sit iusta pœnitentia*, but God onely knowes how long any sinne doth deserve to be punished in Purgatorie, though some take upon them precisely to set downe, that every sinne deserves as many yeares Purgatorie torments, as there are dayes in seven yeares, viz. 2555. And yet I reade that your [illegible] granted Indulgences in this manner [illegible]

[illegible] Bonaventur. in Temiloq part. 2. sect. 2. Bellar. lib. 2. de amiss. grat. cap. 14.

i Maldonat. to. 2. de pœnit. Tract. de Indulgen. q. 6. pag. 202.

k Vinald. in cat. delab. anr. 0. tit. de satisfac. nu. 17 edit. Brix. Anno 1595.

l Disip. de Temp. ser. 146. D.

facerit, liberabit animam eius à Purgatorio (He that doth this or that, shall deliuer a soule out of Purgatorie). Now I would know, how your Pope comes to know, that soules are so neare the time of their deliuerie, that the doing of this or that will suffice to make them for the remission of their punishments or paines, whether you be not of my minde, that the Pope in granting such Indulgences playes the K. and the people in making seeming of them play the fooles? To let mine absolute iudgement dispute the question, *An Papa aut Episcopi possint animas liberare à Purgatorio?* whether the Pope or the Bishops haue power to deliuer soules out of Purgatorie, resolue they haue, prouided, *summus Pontifex suffragiorum præscriptorum, quæ hoc libello continentur, vel aliorum piorum, quæ Ecclesia Dei usurpat, se dispensatorem constituat, ac quæ ad liberandas animas ex Purgatorio necessaria esse videantur, ipse præstet.* Which words I haue set downe, that you may see the whole matter, and how the Pope may deliuer soules out of Purgatorie, if he will. Now concluding thus, *Cum autem hæc ita sint, quis non videat Romanum Pontificem, si velit, animas ex Purgatorio liberare posse?* Who seeth not, that the Pope may deliuer soules out of Purgatorie, if he will? which is in effect as much as I say.

m *Maldonat. loco supra citato.*

75 I reade in your bookes, that as in the old Law there was a *Treasurie* to keepe money in for the vse of the poore, so now there is in the Church a *Treasurie* to keepe spirituall commodities in for the vse of such, who hauing their sinnes forgiuen them, are yet liable to great punishments, either here or in Purgatorie. Which spirituall commodities are raised (as you tell vs) of the superplusage of Christs

a *Luke 10.*

o *Zecchius de Indulg. & Iubil. cap. 1. num. 6.*

p *Bellar. lib. 1. de Indulg. cap. 2.*

suffe-

sufferings; and of the superfluous of other holy persons, such as Iob, Esther, Iudith, Esay, Jeremy, Daniel, and others of the Prophets, also Virgin Marie, Iohn Baptist, &c. For Christ suffered more then hee needed; and many holy persons suffered more then their sinnes deserued, as you say: which, [illegible] & fine fructu essent, lest they should be thought to haue beene suffered idly and to no purpose, are reserued for the vse aboue said, and are to be disposed by your Pope, whom you make the onely Lord & moderator thereof, hee by his indulgences may communicate more or lesse of them to whom hee thinks good. Now in as much as you confesse with all that Christs sufferings are sufficient sufficient to make satisfaction for the temporary punishment of all men, as well as for the eternall, and yet are not exhausted, I would know whether the sufferings of the Saints should be ioyned to them, and whether it be not as absurd to hold, that any part of Christs sufferings were in vaine, frustrà, idle and to no purpose, as holy mens; and how it can be, that such a masse of treasure arising from holy persons in the old law, the Priests of that time could make no vse of it, but left it vntouched for your Pope?

q Zachius loco citato nu. 5.

r Bellar. lib. 1. de Indulg. cap. 4. ad ob. 3. & 4.

s Solus Papa habet claues huius thesauri. Iob. de Combis in compend. Theol. lib. 7. cap. 6.

t Bellar. de amiss. grat. lib. 6. cap. 12.

u Rhem. Annot. in 2. Cor. 2. 11.

76. I reade in your booke, that diseases of the body are temporall punishments of sinne: and that your holy mother the Church pardoneth according to her [illegible] much, all or great parts of that punishment or temporall satisfaction soeuer due or deserued either in this world or in the next. Now if your Mother hath power to do so, I desire to know, why shee cureth not by her pardons the

Agues-fits,

Agnes fist, the Sacrament, the Sonne, the Crosse, wherewithal many of her children, her best beloued children, her Cardinals, her Popes, are oftentimes afflicted?

77 I reade in your bookes, x that your Pope hath power to emptie Purgatory at once. And if the saying of a Masse or a Pater noster will helpe to emptie it, as you haue bornemen in hand heretofore that it will: I would know how you can excuse your Popes from vnspeakable wretchednesse and hard heartednesse, in that themselues say no moe Masses and Pater nosters for Christian soules then they do, nor set moe of their Priests on that worke. I doe not doubt, but if such commodities would redeeme soules, the Cardinals should haue no cause to brag of their priuiledge, viz. y That none of them shall lie longer in Purgatorie then the Saturday following their death: for the Pope might deliuer euery man the same day he died.

x Antonym. 3. tit. 22. cap. 3. sect. 5.

y Thes. Carmel. impress. Paris. 1601. teste Moulin in the defence of the Catholique faith. Artic. 21.

78 I reade in your bookes, z that your Bishops may absolue from blasphemie, from heresie, from periurie, from sorcerie, from Sodomitrie, from incest, from bestialitie, from murther, and from such like sinnes: but they may not absolue him that striketh a Clergie man, that falsifieth the Popes letters, that saith Masse in an vnhallowed place, that buries an excommunicate person in the Church or Church-yard, &c. These are Papall vices. The absolution from these is reserued to your Pope. Now I would know, why they should be denied the lesser, to whom the greater is granted. It is written, a Rabbini grauius plectendos esse eos aiunt, qui contradicunt verbis Scripturæ,

z Hered. B. Virg. ad vsum Sarum in 16. f. 206.

a Sixt. Senens. bibl. sanct. lib. 2. verbo Traditiones.

rum,

sufferings; and of the superplussage of other holy persons, such as Iob, Elias, Elizeus, Esay, Ieremy, Daniel, and others of the Prophets, the virgin Marie, Iohn Baptist, &c. For Christ suffered more then he needed; and many holy persons suffered more then their sinnes deserued, as you say; to which, sinnes & sins fruits & effects, lest they should be thought to haue bene suffered idly and to no purpose, are reserued for the vse aboue said, and are to be disposed by your Pope, to whom you make the sole onely Lord & treasurer thereof, to bee by his iudgement communicate more or lesse of them to whom he thinke good. Now inasmuch as you confesse well all that Christs sufferings are not altogether sufficient to make satisfaction for the sinnes of any one man, as well as for the vniuersall, and yet not exhausted, I would know why the sufferings of the Saints should be ioyned to them, and whether it be not as absurd to hold, that any part of simple sufferings were instances of sinne, fruitles, idle, and to no purpose, as holy men; and how it came to passe that such a masse of treasure arising from holy persons in the old Law, the Priests of that time could make no vse of it, but left it vntouched for your Pope?

q Zanchius loco citato nu. 5.

r Bellar. lib. 1. de Indulg. cap. 4. ad ob. 3. & 4.

s Solus Papa habet claues huius thesauri. Iob. de Combis in compend. Theol. lib. 7. cap. 6.

76. I reade in your bookes, that diseases of the body are temporall punishments of sinne: and that your holy mother the Church pardoneth according vnto so much, all or great parts of what punishment soeuer due or deserued either in this world or in the next.

t Bellar. de amiss. grat. lib. 6. cap. 12.

u Rhem. Annot. in 2. Cor. 2. 11.

Now if your Mother hath power to do so, I desire to know, why shee cureth not by her pardons the

Agues,

Agnes sita, the *Sarangue*, the *Seine*, the *Goat*, wherewithal many of her children, her best beloued children, her Cardinals, her Popes, are oftentimes afflicted?

77 I reade in your bookes, x *that your Pope hath power to emptie Purgatory at once.* And if the saying of a *Masse* or a *Pater noster* will helpe to emptie it, as you haue bornemen in hand heretofore that it will: I would know how you can excuse your Popes from vnspeakable *vncharitablenesse* and *hard heartednesse*, in that themselues say no moe *Masses* and *Pater nosters* for Christian soules then they do, nor set moe of their Priests on that worke. I doe not doubt, but if such commodities would redeeme soules, the *Carmelites* should haue no cause to brag of their priuiledge, viz. y *That none of them shall lie longer in Purgatorie then the Saturday following their death*: for the Pope might deliuer euery man the same day he died.

78 I reade in your bookes, z that your Bishops may absolue from *blasphemie*, from *heresie*, from *periurie*, from *sorcerie*, from *Sodomitrie*, from *incest*, from *bestialitie*, from *murther*, and from such like sinnes: but they may not absolue *him that strikes a Clergie man*, that *falsifieth the Popes letters*, that *saith Masse in an vnhallowed place*, that *buries an excommunicate person in the Church or Church-yard*, &c. These are *Papales casus*. The *absolution* from these is reserued to your Pope. Now I would know, why they should be denied the lesser, to whom the greater is granted. It is written, a *Rabbini grauius plectendos esse aiunt, qui contradicunt verbis Scribarum*,

x *Antonin. 3. tit. 22. cap. 7. sect. 5.*

y *Thes. Carmel. impress. Paris. 1601. teste Molina in the defence of the Catholique faith, Artic. 21.*

z *Hard. B. Virg. ad vsum Sarum in 16. p. 206.*

a *Sixt. Senens. Bibl. sanct. lib. 2. verbo Traditiones.*

rum, quam verba Moysi exigere: that the Rabbins say, I hey deserue more grieuous punishment who transgresse the ordinances of the Scribes, then they who transgresse the ordinances of Moses. And doth not this your referring of [illegible] to your Popes hearing, suffering ordinary Bishops to dispense with the breaches of Gods ordinances, argue your kin-ship to Iewish Rabbins?

79 They who knew your practises better then I do, haue written, b *Qui gestum istum, nubium in carcerem cogitur, de hæresi damnari dicere: qui tamen diem Dominicum vocat non otium, sed Deo vacandi, bellis homicidiis* such as are to be egge on a fasting day, are imprisoned by you, and called in question upon suspition of heresie: whereas they who spend the whole Lords day in drunkennesse, in whoring, in dicing, are accounted good fellowes. c *Severius punitur qui deposuit habitum suum quam qui adulterium aut sacrilegium commisit.* A Monk walking without his cowle, is more rigorously dealt withall, then if he were guiltie of adulterie or sacrilledge. And in generall, d *Grauius plectitur qui contra traditum Papæ decretum, quam qui contra diuinum præceptum & Euangelium.* He who offends against the Popes law, is more seuerely punished then he who offends against the law and the Gospel. And doth not this shew, that as the Scribes and Pharisees, so you make void the commandements of God for your traditions?

80 I haue a booke of yours, wherein there are many pardons granted vpon the saying of certaine prayers, some for seuen, some for hundreds of dayes, some

b *Erasm. scholia in epist. ad Episc. Basil. de delectu ciborum. Nu.* 29.

c *Gerson 3. part. opuscul. tit. de directione cordis, consid.* 30.

d *Ibid. & Petrus comment. in Matth.* 15.

e *Matth.* 15.

f *Hora B. Virg. secundum vsum Sarum, impress. Paris. Anno* 1526.

some for *hundreds*, some for *thousands of yeares*? among which there is one for 100000 yeares; and another promising as many yeares of pardon as there are *bodies* buried in that *Church-yard* where the prayer is said, which may amount to a number-lesse number; though perhaps not so so many as Pope *Siluester* granted to the Church of *S. Iohn Lateran*, who at the [illegible] of it, granted so many yeers of pardon thereto, as there fell drops of water that day: which never man knew, never rains then fell that day. Now I would know of you, why any man should trouble himself with saying of those prayers which haue *petite pardons* of *dayes*, or some *hundreds of yeers* assigned them? Mee thinkes it were enough to say that prayer which hath 100000 *yeares of pardon*, and the other *Church-yard prayer*, which comes to a *nemo scit*, and to let the rest sleepe in the decke.

g Fol. 124.

h Fol. 124.

i Treatie of diuers matters concerning London. Chap. Of the whole Pardons of Rome printed by diuers Popes

81 You k teach, that Auricular confession is necessary, to the end that your Priests hauing power to binde and loose, to remit sinnes and to retaine them, may the better know whom they should binde, whom they should loose: whose sinnes they should remit, whose sinnes they should retaine. And indeed it is plaine by Scripture, that Priests (as you call them) haue equall power to bind and to loose, to remit sinnes and to retaine them. But this is it that I marueil at, and wherein I desire to be satisfied by you; why if confession be so necessarie for the two foresaid ends, we seldome or neuer heare of any who came to be confessed, whatsoeuer their sinnes are, who are *bound* by your Priests, whose sinnes are *retained*, but that all go away *loosed*, all get *absolution*.

k *Michael Epise. Mersh in catech. Cathol. cenrions* 60.

l Math. 16. Iohn 20.

82 You n teach, that vnmortall sinne is no sinne at all, that is, o pardonable of their owne nature, p such as are need not make confession of, q such as for which a man deserues not to be called a sinner, r such as make no breach of friendship betweene God and vs, s such as God (according to some of your Doctors) is not displeased with: t such as may be pardoned in this life by a knocke of the breast, by the Bishops blessing, by the holy water sprinkle, by saying a *Pater noster*, &c. And yet you tell vs, that if these sinnes be not pardoned in this life, u the delinquents shall go to Purgatorie, where the paine is so intollerable, that a x good fellow who had lien there thirtie yeares, hauing it in his choise, whether he would lie there one day longer, or returne to the earth, and be bound for an hundred yeares together to walke vpon sharpe iron nailes which should pierce his feete, and to eate nothing but bread baked on the imbers, and to drinke nothing but vineger mingled with gall, and to weare nothing but that which was made of Camels haire, and to lie vpon the bare earth with a stone vnder his head in stead of a pillow; made choise to abide all this rather then to abide in Purgatorie one day longer. Now I desire to know what the reason might be, that God in the next world should torment his friends in so horrible maner, whom he would haue quit from blame in this world for a thing of nothing?

83 A y Gentleman of Germanie payed a yearly annuitie out of his lands to a Monasterie not farre from him, bequeathed by his father, to the end that the

n Nauar. in Manuale. c. 27. n. 8.
o Rhem. Annot. Rom. 1. 32.
p De pœnit. & remiss. c. Omnis vtriusque sexus. in Glossa.
q Azor. instit. moral. part. 1. lib. 4. cap. 8. q. quærit.
r Ibid. 6. quæritur.
s Bonacina in 2. d. 42. quæst. 2. q. 2. ad vlt.
t Franc. a Victor. in sum. Sacram. de pœnit. nu. 110
u Bellar. lib. 2. de Purg. cap. 1.
x Discip. de Tẽp. ser. 160. B.

y Illyricus de sectis & Ar. Papistarum, p. 219.

the Monks therein ſhould pray for the deliuerance of his fathers ſoule out of Purgatorie. Now in proceſſe of time, the Gentleman vnderſtood that the Monkes of that Monaſtery braged much of certaine Indulgences which they had lately procured, affirming, that whoſoeuer would buy them of them, might deliuer out of Purgatorie what ſoule ſoeuer they deſired. Hereupon the gentleman pretending great care to free his fathers ſoule from Purgatorie, made offer of a good large ſumme of money, vpon condition they would make him good aſſurance that by thoſe Indulgences his fathers ſoule ſhould be indeed deliuered. The Monkes ſweare he need not doubt hereof, for it was certaine he ſhou'd be deliuered: yet for his better ſecuritie, they procure it to be confirmed vnder the ſeale of their Monaſterie and of their Order, and cauſe it to be ſubſcribed with their owne hands and the hand of their Generall, that by the purchaſe of thoſe Indulgences his fathers ſoule was vndoubtedly deliuered out of Purgatorie. With theſe aſſurances the Gentleman departed. And when the Monkes, vpon his fathers anniuerſary day came vnto him for their Annuitie, he denied the paiment, becauſe his fathers ſoule was deliuered by the Indulgences which they ſold him. With which anſwer the Monks were diſcontented, and complained of the Gentleman to the Biſhop; who gaue iudgment that the Gentleman muſt continue the paiment of the Annuitie: to which iudgement the Gentleman refuſed to ſtand. My deſire is, you would deliuer me your opinion, whether the Biſhop had better reaſon to giue ſuch a iudgement,

or the Gentleman to yeeld the indgement. A Country fellow was wont to merrily to say, That he was verily perswaded there were but a few soules in Purgatorie, or rather none at all. For which heed was at length called in question by the Inquisitors. Now he confesseth that he had often said so, and thought he had good proofe for it. For (quoth he) you, and such as you are, teach vs, that none go to Purgatorie but penitent Christians, who haue not in this life fully satisfied for their sinnes. And you teach vs withall, That euery Masse deliuers one soule (at least) out of Purgatorie: and that the first Masse of euery Priest deliuers fifteen soules: and that innumerable soules are deliuered by Indulgences. Now we all know, that in euery village and towne, there are more Masses said euery day then there dies penitent Christians. And how then is it possible that there should be any soules in Purgatory? Was not this case prettily argued?

z Illyricus loco citato & Lauerius de spectris, part. 2. cap. 13.

a Chemnit. in Rom. part. 4. tit. de Indulg.

85 a *Tecelius* the *Pardoner* braged he could forgiue sinnes to come and past. Hereupon a Germain gentleman procured of him a Pardon for a sinne to come, and afterwards robd the *Pardoner* as he passed thorow a Forrest, professing that that was the sinne for which he procured the pardon which he bought of him. Did not the Gentleman serue the *Pardoner* right?

b Bellar. lib. 3. de Eccl. cap. 2.

86 You b define your Church, *to be a companie of men professing one faith, vnder one head, to wit, the Pope.* Whereupon it must needs follow, (must it not thinke you?) that when you haue *no Pope*, you haue *no Church*. Now after the death of euery *Pope*, there

is a time wherein there is no *Pope*. Your Chaire ſtands empty, ſometimes many dayes, ſometimes many yeares. And doth it not thereon follow, that after the death of euery of your Popes, there is a time wherein you haue no Church?

87 You brag as much of the *name* of the *Church*, as the Iewes of old did of the *Temple of the Lord*. At euery other word (almoſt) the *Church* is in your mouthes. And if your champion *Campion* lie not, *Audita Eccleſiæ nomine horſum expalluit*, We neuer heare of the name of the Church, but our hearts faile vs. Now I pray you of all loues tell, what you meane by the *Church*, when you ſay the *Church* is *iudex controuerſiarum*, Iudge of all controuerſies: and that *Infallibilitas verbi Dei in Eccleſiam ſtatuenda ponderi*, The infallibility of the word of God depends vpon the Church: and that we muſt heare the Church. Are you of *Gretzers* mind, who ſaith, that in theſe particulars, *per Eccleſiam intelligimus Romanam Pontificem*: By the Church we meane the Pope? If ſo, much good do you with your *Church*, I had rather be of a poore *Chappelrie*, then one of your Church.

88 It is ſaid, that all your Preſts take this oath, *Ego N. ſuſcipio Scripturam ſanctam cum ſenſum quem tenuit & tenet ſancta mater Eccleſia, cuius eſt iudicare de vero ſenſu & interpretatione ſacrarum Scripturarum admitto: nec eam unquam niſi iuxta vnanimem conſenſum patrum accipiam & interpretabor*: that is, I ſuch a one, do take the holy Scripture in that ſenſe, which my holy mother the Church, whoſe dutie it is to iudge which is the true ſenſe of Scripture, hath taken

c Lect. 754.

d Rat. 3.

e Gretſer. Stapl. de vtr. oſtend. Script. canon. cap 4. Col. 1888.

f Idem lib. cap. 6. col. 1906. & Bellar. lib. 3. cap. 10. col. 1456.

g Bastle Pr. 4. ſuſ. formæ fidei ſecundùm ſimbo. in ſummis ruebis. ſumm. Pont. Greg. 9. ſpond. al. Stumph. 3.

ken it, and takes it in: neither will I euer take it in other ſenſe then ſuch as the Fathers giue thereof with one conſent. Now if you do ſo, I would know how you can cleare your ſelues from periury, ſeeing it is plaine, you ſometimes take and expound Scriptures in that ſenſe, which neuer Father gaue of them. As for example, Mica 7. v. 8, 9. which you alledge for *Purgatorie*: for no Father did euer ſo expound it. Sometimes you take and expound them in that ſenſe which is *contrary* to ſome Fathers; as when you expound the words in 24 of Prou. v. 16. of *falling into ſinne*: for *Non de iniquitatibus, ſed de tribulationibus loquitur*: The text ſpeakes not of falling into ſinne, but of falling into aduerſitie, ſaith *Auſtin de Ciuitate Dei, lib. 11. cap. 31.* Sometimes you take and expound them in that ſenſe which is *contrary to all the Fathers*, which we find to haue interpreted them, as when [k] you take Chriſts words, Ioh. 10. 16. which he ſpake of *one Shepheard*, to be meant of your *Pope*, and not of *Chriſt* himſelfe: for the Fathers ſay, that by *one Shepheard*, Chriſt meant himſelfe.

h Bellar. lib. 1. de Purg. cap. 3.

i Idem lib. 1. de Purg. cap. 7.

k Ioh. de Pariſ. Theol. de potest. Regia & Papali cap. 3. Stephan. Auilius in Summ. Ioh. Exp. 10.

l Vide Reinold. Apolog. Theſium, nu. 24.

m Symmach. in ſtitut. Cathol. cap. 23. tit. de Eccleſ. nu. 5. Apolog. Staph. edu. Illyr. fol. 82, 83. Pyth. Hierarch. Eccl. lib. 1 cap. 5. Hoſ. lib. 3 de authorit. ſac. Script.

89 I am told, [m] you commend the Colliar, who being asked by a Diuell, as he lay on his death-bed; or by a Cardinall, as he was trauelling on the way, how he beleeued, returned anſwer, As the Church beleeued. And being asked, how the Church beleeued, replied, As he beleeued. Vouchſafing no other anſwer, but, I beleeue as the Church beleeues, and the Church beleeues as I beleeue. Now if this be true, is it not true alſo, that *Laico-papiſmus nihil aliud eſt quam merus idiotiſmus*, The Diuinity of Lay-papiſts

Lay-papists is nothing else but foolery? Certainly n *Lactantius* laughed at them as fooles, who being asked a reason of that which they beleeved, could giue none, but rested in their superstitious iudgements, *quod illi in sapientes fuerunt, illis præiudicarint, illi senserint, quod esset optimum*: because (forsooth) they were very wise, they approued of that which they held, they knew what was best to be holden: concluding, that such did *seipsos sensibus spoliare, & ratione abdicare*, shew themselues idiots.

n *Lib. 5. cap. 20. Ad maiorum iudicia confugimus, &c.*

90 It is written by the o Secular Priests, that when *Sixtus 5.* conuersing the *Generall* of the *Iesuites* before him, demanded why he and his Order called themselues *Iesuites*; and receiuing answer, that they did not call themselues so, but *Clerks onely of the societie of Iesus*: and that the *Pope* replying said, *But why should you appropriate vnto your selues to be of the societie of Iesus, more then other Christians are, of whom in Generall the Apostle saith, Vocatè sumus in societatem filij eius*, Wee are called into the societie of Iesus? The Iesuites *Generall* made hereto no Replication. Now my desire is, you would supply what was wanting in the *Generall* of the *Iesuites*: for me thinkes the *Popes* answer doth conuince the *Iesuites* to be as faultie in taking vpon them in *speciall* to be of the *societie of Iesus*, as if they had taken vpon them to be named *Iesuites of Iesus*. Which was held altogether vnlawfull in former, as well as in these later times. For *nunc dicimur Christiani à Christo, & in Paradiso appellabimur Iesuani à Iesu*: We are here on earth called Christians of Christ, whereas in heauen we shall be called Iesuites of Iesus, q saith

o Watson in his Quodlib p. 100. & Sparing discourse, p. 36.

l 1 Cor. 1. 2.

q *In Mariall part. 7. ser. 5. de partu. Mariæ, part. 4. fol. 259.*

Bernardinus de Buſto And *ea de cauſa quare dicimur Chriſtiani a Chriſto, &c. non a Ieſu Ieſuwi eſt, quia rem ſignificatam hoc nomine Chriſtus, ſcilicet vnctionem nobis communicauit, ſed rem ſignificatam nomine Ieſus, non communicauit nobis. Interpretatur enim Saluator, cuius effectus viz. ſaluare ipſi ſoli conuenit. Ipſe enim vt dicitur in Euangelio, Saluum faciet populum ſuum, &c. aeſi diceret, ipſe ſolus & non alius:* The reaſon why (here) we are called Chriſtians of Chriſt, and not Ieſuites of Ieſus, is this, ſaith r *Lindwood*: Chriſt hath communicated to vs what is ſignified by his name *Chriſt*, viz. vnction, but hee hath not communicated vnto vs what is ſignified by his name *Ieſus*: for *Ieſus* ſignifieth a *Sauiour*; and it is his propertie to ſaue, and no mans elſe, as the Scripture witneſſeth.

r *Conſtit. Prouin. lib. 1. tit. de conſuetudine. Huius autem.*

91 It is written, ſ that the whole Order of your *Humble Friers* were put downe in an inſtant by *Pius* 5. Anno 1570. for that ſome of them would haue murthered *Cardinall Borrhomeus*: t And all the *Friers Minorites* were baniſhed out of Apulia by *Frederik* 2. for that they perſwaded the people to put in execution the Popes commandement. u And the whole *Order* of the *Templaries*, for ſuſpition of impietie, were ſpoiled of all they had by *Clemens* 5. approuement. Now I would know, if you and your fellows had bin ſo ſerued for your *Powder plot*, what reaſon you could haue rendred againſt ſuch proceeding with you; ſeeing it is an old ſaid ſaw, *Pares culpa, pares poena*, They who ſinne alike, ought to be puniſhed alike.

ſ *Arnald in his Pleadings againſt the Ieſuites. & Azor. inſtit. moral. part 1. lib. 12. cap. 21.*

t *Sert. Eduinus cõment. in vit. an S Franc. cap. 3. nu. 8.*

u *Azor. lib. cit. cap. 5.*

FINIS.